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THE PACIFIC



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The Sabbath.

THE blessing of God has been too evident, long-continued and uniform to doubt the Sabbath is the favorable time for receiving the richest blessings of divine grace that descend on holy convocations. On this day millions have been born into the kingdom of God, and made joyful in his house. If this holy day should be neglected the temples of God would be deserted in the world, the good news of salvation would not be proclaimed to men, religion would decay, and morals fade away; the progress of civilization would be stayed, mankind would degenerate into ignorance and crime, and moral darkness would brood over the world. In a most important sense the transferred Sabbath is the river of God that is full of water, for the waters of other rivers fail. This mighty, ever-flowing river finds its springs near the sources of time, and flows continuously through the wilderness of this world, washing all lands. It flows from beneath the divine throne, and bears on its bosom into this lower world the most precious gifts of God.—[From "The Sabbath Transferred," by Dr. Johns D. Parker.

THE PACIFIC

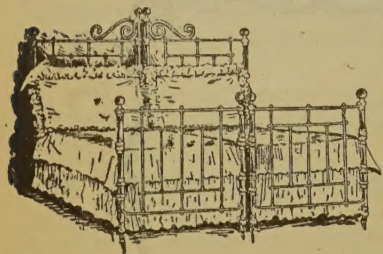
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W. W. FERRIER, Editor.

San Francisco, Cal.

Thursday, 10 May: 1900

An Eventful Meeting.

At the beginning of the present century there was but little foreign missionary work. That which had been carried on by the Catholics was languishing. The Moravians not long before had entered on that work which has since so distinguished them; but they were only a small body and their spirit and efforts were not far-reaching. Near the close of the seventeenth century the missionary spirit enkindled in England by William Carey, the humble shoemaker, resulted in the organization of the Baptist, the London and the Church societies, and out of the haystack prayer-meeting near Williams College in the early years of the eighteenth century came our American Board, through which the Congregationalists of this country have for nearly a century been carrying on that work which has placed their name at the front among those who have been obeying the great marching-orders of the Master, "Go ye and disciple all nations."

The nineteenth century, thus pervaded at its very beginning with the missionary spirit, has been pre-eminently a missionary century. The good work grew and grew, until within every nation under the sun there had been heard the good tidings of great joy.

It was fitting that at the close of a century so wonderful in the spread of the gospel workers should come together from all over the world, and in conference in one of the great cities of the world rehearse the achievements of the century, and in every way possible, under the divine direction, acquire that inspiration and wisdom which would lead on to still better things during the century upon which they soon were to enter.

Highly significant was this Ecumenical Missionary Conference. Nearly twice as many missionaries were present as had been expected. Ministerial and lay delegates from our

own and other lands were there in large and representative numbers. It was meant to be for the good of men and the glory of God, and so it resulted. Christ and the cross were exalted, and because of it will go forth to greater triumphs. It means much to have the thoughts of a city like New York turned toward gospel missions as they were during the week that Conference was the dominating event in that great, busy city. It means much to have it go out over our whole land and over the seas to other lands that no convention or assemblage of the century had had attendance, attention and enthusiasm so sustained throughout.

Especially significant was it that men prominent in the affairs of the nation and the State, and men active in the great commercial enterprises of the world, were attendants and participators. Their presence there was a world-wide object-lesson. Their words will bear fruitage for Christ all down through the century upon whose threshold the world is now standing. Governor Roosevelt was correct in his statement that the greatest work that is being done for civilization is being carried on by the men and women who give their lives to preach the gospel of Christ to mankind.

"It is in this and out of this sacred Word of God," said ex-President Harrison, "that a system has come that makes life sweet. It is said that Hohenlohe, the German Chancellor, as he looked about over the world, at its struggles, strifes, distress and griefs, said to a body of scholars that it seemed to him as if the era had returned when the saurians walked the earth, devouring the defenseless. He was addressing scholars, and he turned to scholars to give him hope for the world. But, my friends, not scholarship and not invention, not any of these notable and creditable developments of our era, not to these, but to the Word of God and the church of the Lord Jesus must we turn for that hope."

"Have any of the rulers believed on him?" was a question asked concerning Christ when he was upon the earth. Not many believed on him then, but very many believe now, and it is testimony such as came from McKinley, Harrison, Roosevelt and others at the Ecumenical Conference that will exert a large influence in engrafting the Christ life on the lives of people the world over.

The Famine in India.

Famine is devastating India. Over a district 300,000 square miles in extent, larger than Washington, Oregon and California, embracing a population of 40,000,000, or more than half that of the entire United States, the earth is parched and dried up, crops are a failure, every green herb has perished, and cattle and men are dying of starvation. The plague adds over 145,000 square miles more, and 21,000,000 people are suffering from scarcity of food and distress. The plague adds its horrors, and cholera finishes the work upon enfeebled bodies.

India is used to famines. They recur every eleven years or thereabouts. They are due to various causes, such as lack of rain, storms, floods, swarms of rats and locusts, the immigration of starving people from regions of scarcity into more prosperous districts; but the cause everywhere operative and aggravating all others is an overcrowded population. The land cannot support its inhabitants. As a consequence a large majority of the people exist always on the verge of starvation. Forty millions of them, from birth to death, do not taste food oftener than once a day. Eighty millions do not know what it is to be free from hunger. The average sum on which life must be supported is one cent a day. A family of five must expend not to exceed five cents. In prosperous years this can be done. A little rice, millet, or coarse grain of other kinds, mixed with water, and baked in flat cakes over a fire of dried manure, a few boiled greens or red peppers from the fields, when these can be had, to eke out their meal—such is their ordinary diet. But let any of the causes which have been suggested, or others, interpose, and the prices of food stuffs rise to twice or thrice the usual amount, as they do, then famine, disease and death ensue.

As far back as statistics go the destruction of life from this cause is terrific. In 1770, for

example, over 3,000,000 perished in the districts north of the Ganges river, over one-third of the entire population in the region affected falling victims to famine and pestilence.

Until the country came under control of the British Government, no earnest and systematic measures of relief were taken. But when under the new order railroads were pushed in every direction, and transportation facilities were supplied, and life became more secure, and better ways of living were encouraged, it was thought that the perils of famine were obviated. But, so far from this, these years of scarcity and famine, with their attendant horrors, have continued to recur. Indeed, these civilizing conditions by affording easier communication, and so opening more favorable markets for supplies, have actually aggravated the evils they were expected to remedy. It is not that at any time there is not food enough in India, for not all portions of the land are affected at the same time, but it is that there is lacking that spirit of large humanity which might lead the owners of food supplies, in a prosperous district, to dispose of their provisions in the places and to the persons whose need is greatest. The Government is philanthropic and usually wise; individuals, too, notably English and American, are public-spirited and generous; but the people themselves are not humane, and without this element every attempted relief is insufficient. When, e. g., it comes to dealing with such a state of things as prevailed two years ago, when an area of 225,000 square miles, having a population of 62,000,000 were suffering, it is evident that the best efforts of the Government could not catch up with the need.

The present distress, moreover, presents some peculiar features which render the situation even more than ordinarily alarming. It has been precipitated upon a land and a people enfeebled by the sufferings of two years since. The water supplies are threatened in an unusual degree. Not only the surface streams, but the deep-lying subterranean reservoirs are drying up. Not only the poorer classes, such as have usually suffered first and most severely, but the middle and higher classes are already victims to famine and pestilence. And the worst is yet to come. The Viceroy, Lord Curzon, officially declares that the indications are of a wider and deeper distress than any

previous famine period shows. The territory, he explains, may not be so large, but the exhaustion of both land and people is such that less resistance can be offered, and the ravages threaten to be more terrible.

Government works have been begun upon a large scale to afford employment to such as are able, and relief camps and kitchens provided for the enfeebled, the sick, and for children. Private generosity also is being freely subsidized to relieve the distress. Yet less, probably, than would have been the case were it not that public interest is so largely centered upon the war in Africa, and the resources of the benevolent so heavily drained in ministering to the needs of the soldiers in the field and their families at home.

At best, moreover, only a small part of the evil can be reached in these ways and the outlook for months to come is appalling. The details which come with every mail are sickening; parents abandoning their children, whom they are unable to feed; emaciated men and women tottering along the highways toward some place of food, they know not where; falling by the wayside, dying, and their corpses left unburied; children born, dying with their mothers, or deserted in the heartless misery of the overhanging woe.

"Four million persons," said Lord Curzon in February last, "were then employed on relief works." No such number has ever before been simultaneously relieved by any government in the world. Yet despite every legitimate precaution, these totals are likely to be substantially increased in the spring and summer months which lie before us—a prediction which is being only too sadly verified.

Such is a hint of the state of things existing in the year of our Lord 1900, and in the face of all the developments of a Christian civilization—a state of things which surely renders indifference on the part of any one inexcusable, which breaks through barriers of race or nationality, and makes us conscious of the common humanity, which affixes the stigma of uttermost disgrace upon selfish luxury, and lays its imperative command not only upon good wishes and prayers, but upon self-sacrifice, too, and upon every material resource.

The Rev. Dr. Day of Los Angeles writes from New York concerning the Ecumenical Conference: "The glory of God is in it."

A Far-Reaching Charity.

A recent number of the C. E. World presents a picture of more than ordinary significance. There is a map of India done in black to mark the famine area. By its side stands the Savior, sad and pitiful. At his feet two famine-stricken forms—one dead, the other dying. In the background a congregation of well-to-do, devout worshipers bending in prayer, and underneath the Master's question, "Carest thou not?"

Both the picture and the question must strike a responsive chord in every humane, not to say, Christian heart. Not to feel the heart softened and the sympathy called out would show brutality of the lowest type. But there is another question—for genuine pity is a very active principle—What practical shape shall this sympathy take? A man stood on a wharf and saw the cart and horse of a poor workman back off into the water and drown. The crowd was full of expressions of pity, when this man, taking from his wallet a five-dollar note, said, "I pity him five dollars worth; how much do you pity him?" It is a good question for us to put to ourselves, as we read or hear of the sufferings from famine and plague in India. Certainly the emotion which will be satisfied with the momentary expression of pity cannot be very deep-seated, must be wholly inadequate to the occasion. It were better, it might seem, to pass by the harrowing tales with total unconcern than to confess the sufferers' claim upon our brotherhood, and then turn back to our frivolities and self-indulgences. It would be equally well for them and far better for ourselves; since nothing can be worse in its effect upon character than the habit of contemplating needs which we refuse to relieve.

First among the expressions of brotherhood, then, after that prayer which ought to precede, accompany and follow all, is the contribution of money. The Government cannot provide all that is needful, being hampered, not more by the greatness of the demands than by the limitations which beset all official benefaction of whatever sort.

A corresponding difficulty might seem to hinder the distribution of private gifts, were it not that, providentially, there is scattered through that country a body of picked men and women, better fitted for the service, both

by character and by knowledge of the people and their condition than any others, who are ready—more than ready, earnestly desirous—to act as almoners of the bounty which may be entrusted to them. Reference is made, of course, to the missionaries of various Christian denominations, whom love has sent to that land, and whose hearts are now torn with grief over the appalling suffering which meets them at every turn. Of these Mr. Julian Hawthorne, after careful investigation and personal observation, testifies (*Cosmopolitan*, Sept., 1899) that they are the only persons of white blood in India who know what is actually going on; whom no interested parties can hoodwink or pervert. Dwelling among the people and brought through years of intimate sympathetic service, they have been made fully acquainted with the modes of thought and ways of living of the country, its virtues and its vices. Not only so, but they have watched the progress of the present distress from the beginning.

To the measure of their ability—yes, and beyond their ability—they have given themselves to this Christlike ministry, surrendering for these unfortunates that which is needed for their own sustenance, bringing them into their own homes, and devoting to them time and strength, and heart and hand, without limit other than that which nature imposes. And now appalled, not more at present than at anticipated disaster, they send back their appeal to the Christian people of their own land. They plead for the small gifts earnestly as for the greater. Even, at the present enhanced cost of food supplies, they tell us five cents will save some sufferer's life for a day. One dollar will do the same for twenty men, women and children. Five dollars will probably carry one of them through the entire famine season until the hoped-for rains of summer. Twenty-five dollars will protect fifty women from the exposures to which they are subjected; fifty dollars will be the equivalent of life for fifty children for one month; one hundred dollars will supply a well for a cluster of families, which may insure them against the peril of famines in years to come. Five cents, one hundred dollars! Surely, between these limits there must be a spot where nearly, if not all, the readers of *The Pacific* may find a place for their benefaction; bene-

faction which may prove a prelude to that blessed "Inasmuch," with which the Master will at last recognize the gift as bestowed upon himself. Or shall we quote that other sentence, "He that giveth to the poor lendeth to the Lord"—the security how perfect, the return how certain, the increment how great!

It is an added motive to action that, while the recipients of this bounty are thousands of miles away, it may reach them by means of the telegraph, in the form of needed supplies, within twelve hours after leaving the hands of the giver. So soon the life-saving work may begin! And Rev. Walter Frear or the editor of *The Pacific* would gladly be the channel through which those benefactions may flow.

There is another form of service, however, which is not subject to the limitations of this, and which opens an inspiring prospect of lasting and progressive usefulness. To illustrate: Twenty-three years ago, when famine raged in the Madura district, and five and a half millions of people perished, many children were left orphans and homeless. Some of these—as many as they could—the missionaries gathered into homes, and trained up under Christian influences. And the fruit of that seed-sowing is felt to-day in all that region. Those orphan children are found in all walks of life, and the success of the effort for their salvation has been such as to evoke grateful recognition from the civil authorities as well as from individuals. A similar movement is going forward among the Armenians, in behalf of those whom the cruel sword of the Turks and the Koords left orphans.

And so in India to-day, in the famine district, multitudes of children will be left orphans by the death or desertion of their parents. Such children it is proposed to gather into orphanages, where, under loving Christian care, they may be trained up for a noble and useful manhood and womanhood. It is a project which looks further forward than the temporary saving of bodily life. It aims for the weal of the immortal soul, for their social as well as their individual life, and for the building up of a better India through them. Thus it is hoped that these present calamities may, under God's good providence, prove an onward step in the evolution of a regenerated nation. Twenty-five to fifty dollars—here is the significant fact—will place one of those

orphans in a Christian home and provide such a training. Twenty-five or fifty dollars! Individuals may, surely, with a little economy, also provide it. Churches may unite in the blessing of which it is the certain precursor. Cannot those who read these words lift just a little at this juncture?

Ecumenical Conference Notes.

A Moslem woman, said to be the first of her tribe ever converted, was present, and spoke in her native tongue.

As a rule, says Dr. Paton, the most successful missionaries are those who have made the most thorough preparation before starting out.

Among the pioneer missionary workers in attendance was Mrs. Butler and Mrs. Yule, the former having been forty-four years in the service, the latter sixty-three. Mrs. J. H. Taylor, the first woman to settle in Hunan province in China, when there was no Christian among ten million women, was also present.

The Rev. J. E. Abbott of Bombay, one of our Board American missionaries, urged the importance of putting into the hands of the natives a Christian literature, produced on native soil, written in native style, and such as could be appreciated by native minds. He suggested and urged the organization of an American society for the dissemination of Christian literature in heathen lands. He showed that here was a splendid field for service on the part of persons of means.

When Miss Corinne Shattuck of the American Board work in Turkey was introduced she met with an ovation. Mention was made of her heroic work in Turkey at the time of the massacres there. Miss Shattuck spoke of the evangelistic work done by the natives. Concerning herself she said: "I stand here a witness to the effectiveness of your prayers. When I came home some years ago I was sent back for half work, but now I am strong. I am not an invalid, and all this has been due to the wonderful power of prayer."

Dr. Chamberlain of India told of the struggle in breaking away from Hindooism. Mention was made of a Hindoo lad who wanted to learn English at one of the mission schools. The lad fought with the Bible teacher at every point, and refused to accept the teachings of the Bible, but for two successive years he took the prize for proficiency in Bible studies. Finally, he said he thought he ought to become a Christian. He was converted and became an active worker, and attempts upon his life were made by the enraged Hindoos. He had to be smuggled out of India, and reprisals which followed cost the lives of several women and children. But the Hindoo

lad returned to his native country, and is there now, a worker in the Christian field.

Among the delegates from India was Sooboonagam Amanal. She arrived during the Conference sessions. The New York Times described her as follows, as she left the steamer: "She was resplendent in her Oriental costume, which consisted of a magnificently brocaded crimson shawl, a dark red brocaded petticoat, and a white linen flowing waist. She was bareheaded, and wore sandals. Her raven-black hair set off an olive complexion." She speaks but little English, and comes of one of the best families of Southern India. Her father was a Judge, and when the young woman embraced Christianity she relinquished her claim to several million rupees, and was renounced and "buried" by her family. The back of her hands and some of the portions of her body are tattooed.

The Rev. Dr. James L. Barton told of the situation in Turkey, where he said there was a population of 16,000,000, three-quarters of whom are Mohammedans, and the small Christian population is so broken up into sects that they have no more to do with each other than with the Mohammedans themselves. Three strategic points had been gained in fifty years of labor—the intellectual awakening of the country, the advancement of literature, and the arousing of evangelical interest, which last he described as "the crown and life of the others." He said there are now 130 churches with 12,000 members, who have taken hold of the Greek and Armenian churches and are working out through them into the life of the country. "There are Mohammedans," he concluded, "who would not stop this movement if they could, and could not if they would, and I believe it will work the complete reformation of the Turkish empire."

At a mass-meeting of women workers Mrs. Alice Gordon Gulick said: "Those whom you are supporting are not here, but scattered over the earth, where the divine Master walked and talked. They are waiting and watching for tidings. They are wondering if Christians are to be made more alive to the needs of hungry souls and if funds are to be raised for the work. They are wondering if churches are to be quickened, and if preachers are to paint more plainly the needs of those in other lands, where the work of Christ is being done steadily and quietly. They are wondering if those here are making ready the young to take the place of those who will soon lay down the burdens and go to their reward. They are waiting for answers to all these things. I feel that this Conference will give them, and that the needs of the workers are seen, and that everything in our power shall be done to aid them. Let us pray that the women of the world may be awakened to their

duties and privileges, and so in his own time the kingdom of the Lord will be at hand."

Mrs. Wellington White made an impassioned address and a fervent appeal for more women doctors in China. "Twenty years ago," she said, "when I went into the province of Kwang-Tung, there were 40,000,000 people there, of which 20,000,000 were women, and not a woman doctor among them all, and the men would rather let their wives die than allow a man to cross the threshold to treat them. I remember once going to the house of a man whose wife was ill. While treating her I suggested to the husband that he had better give the wife the best room in the house and let the cow occupy the apartment then used by the woman. 'But the cow might die,' said the man, 'and it costs more to get a cow than a wife.' You laugh, my sisters, but your hearts would break if you thought that 20,000,000 women in this country were thought so little of by their husbands. What can five women physicians do among those millions of women? Can you not offer your money to help the poor women in China, to send women doctors to them, and make their lives what they should be?"

Speaking of the importance of women's missionary societies, Mrs. Moses Smith of Chicago said: "Early in the nineteenth century, under the pentecostal power of the Spirit, the Church wrote on her banner, 'The world for Christ.' But the great mass of women were not prepared for the work that the unfolding century should bring. The century became vibrant with new forces. Higher education became a new factor, reaching even women, under the courageous leadership of Mary Lyon in America and Mary Somerville in England. Colleges and universities opened their doors. Woman returned to her Eden birthright—a helpmeet for man. 'Among uncivilized people women are slaves. They live their lives and go the way of all the earth, leaving to their sons and daughters the heritage of degradation. Their lives are but a degree above the brute. The great problem to-day is to reach the great central power of society, the mothers in the homes, with the power of Christ Jesus. In the Orient, and in all uncivilized countries, only a woman can break the bread of life to women. Logically, it follows that the agency through which this can be done is the most far-reaching and certain force the Church has for the redemption of the race. Thus is demonstrated the value of Women's Boards of Missions among redemptive forces. Is this work, then, to be given a secondary place in the plans of Christ's Church? Is it not a work very dear to the heart of Christ? And one that every faithful pastor should cherish? When the mothers and the home of the Orient, and all heathendom, are reached with the gospel, will 'a nation be gained in a day?'"

Pacific Coast Congregational Congress.

Proposed Representation.—Two delegates at large from each local association of ten churches, with one additional for every additional ten or fraction of ten churches in an association; also those from any Congregational church bearing credentials as delegates to this body.

Railroad Rates.—One and one-third fare on Southern Pacific from all points in California, providing there are fifty delegates besides those entitled to clergymen's rates. Blanks must be signed by ticket agent where fare to San Francisco is paid, and also by the Secretary of the Congress, as evidence of the person's attendance.

Clergymen may obtain half-fare permits for this trip by applying to the General Passenger Agent of the division on which they live. Their wives and members of their families will be entitled to half-fare from any point in Oregon on the S. P. line, and in California north of the Mojave, permits being obtained in the same way as above mentioned.

Rates from Portland are \$11, tourist sleeper included—cheaper than half-fare!

Entertainment.—This will be furnished to all properly accredited delegates outside of the limits of the General Association of Northern California, which, as already announced, is acting as host on this occasion.

The committee does not feel justified in assuring entertainment unless the names of those intending to be present are forwarded before May 22d to Rev. H. H. Wikoff, Y. M. C. A. Building, San Francisco.

Southern California loses a valuable and much loved worker in the death of Rev. H. N. Kinney, which occurred at Claremont last week. Mr. Kinney came from the East about a year ago and has been pastor since of the church at Claremont. The disease from which he sought relief by a change of climate, tuberculosis of the kidneys, was at least stayed by the change. Appendicitis caused his death.

The Pacific is not receiving the amount of money on subscription that it ought to receive each week. The label on each subscriber's paper shows to what date the subscription is paid. We cannot take time this week to explain why it is needed as nearly as possible in advance. But that is the case, and every delay puts the business in arrears from which it does not recover.

The editor of The Pacific is indebted to the Rev. F. B. Perkins for assistance this week on the paper. Under the skillful treatment of Dr. W. F. Southard, a leading specialist of this city, the editor is recovering from the deafness which ensued from an inflammation of the throat extending to the eustachian tubes.

Immanuel.

W. W. Lovejoy.

Our fellowship with God
 Is fellowship in Will;
 Dumb creatures need the rod
 To hold them back from ill.
 It was an old conceit
 That when the gods appear
 No motion of the feet
 Betrayed their presence near
 The Holy Will burns fair
 Within our daily lot
 Of duty, work and care—
 In tittle and in jot.
 In ancient worship-plan
 The sacrificial beast
 Was food for god and man—
 They shared a common feast.
 Life's ceaseless troubled quest
 Is shared by God's own life;
 He never is at rest
 While we are in the strife.
 The Wrestler at our side
 Infusing victory
 Is Christ, the Crucified—
 Incarnate deity.
 Like babe that seeks the breast
 By touch, when lacking sight,
 Man's fumbling motions rest
 On God's broad bosomed might.
 We do our daily task,
 We bear th' appointed load,
 One day there falls the mask—
 Fast faithfulness finds God!
 Some happy morning's peace
 Showed God Immanuel;
 To straitness came release—
 "God with us" worked the spell!
 And since that happy morn
 Life's coil wreathes coronal!
 Our thoughts no more are torn
 With "Is God personal?"

China's Past and Future.

By William Ashmore, D.D.

"The China That Has Been, That is Passing Away, and That Is to Be" was the subject of an address at the Ecumenical Conference by the Rev. William Ashmore, D.D., an American Baptist missionary in China. He spoke, in part, as follows:

The China that has been covers the ground from its earliest history down to the early years of the present century, and before China felt the transforming influence of the West. Our particular study is the concrete Chinaman of that day, and what made him what he was. The average Chinese character was a product of the formative pressure, first of all, of 3,000 years of unbroken national history, of 100 generations of ancestors, and of myriad millions of dead, and, second, of 500,000,000 of the living.

In this great line were sages and heroes and lawyers and statesmen, men of renown. Every individual Chinaman felt himself to be a member of this aggregation, and the backwater pressure of the multitudinous dead and multitudinous living made its impression upon him as mountain heights solidify the forming granits beneath. To these things were added

the undisputed primacy of China among all the tribes and nations surrounding her. She was the middle kingdom, while Japan and Siam and Burmah and the Tartar tribes were tribute bearers and suppliants at her feet.

Religiously speaking, Chinese doctrine had a monotheistic substructure with a polytheistic superstructure. To this was added a rationalistic development, and later, a Buddhistic annex. Confucius and Lau Chi and the foreign Gautama have all helped to shape the religious thought of China. And so the Chinaman has developed. His country is a land of all cities, of towns and villages, of monuments, of pagodas, of arches, of canals, of roadways, of bridges, of cultivated fields, of terraced hills, of idol temples, and ancestral halls. While he, himself, is a hard-working, industrious, money-making, patient, plodding, dogged, persistent being, with his full share of human vices, but with the race material in him of as sturdy a manhood and enduring nationhood as can be found in the most forward nations of the West. This tremendous map of humanity had stood for all the ages as solid, apparently, as the everlasting hills.

The China That Is Passing Away.

The passing century is filled in with stupendous events. Not in Europe and America alone, but in dormant, torpid Asia, commonly supposed to be still sleeping the stertorous sleep of ages, have amazing occurrences broken in upon the everlasting stupor. The changes in India, the Sepoy mutiny, the Taiping rebellion, the uprising of Japan, all stir the imagination; but among all the events that challenge attention in either hemisphere none loom up into more startling prominence than does the threatening collapse of the greatest empire on the face of the earth.

It is not found in the decrepitude of old age, though China is old as a nation. The individual constituents of her nativity are not old. The individual Chinaman is remarkable for virile traits. He is an emigrant of ubiquitous adaptation. He is a business man, he is a mechanic, he is a trader, he is a sailor, he is a diplomat, and by and by he will be a soldier. Then let the world look out.

His most wonderful characteristic is his capability of being built into a new structure, when his predilection happens to be that way. Neither is the reason to be found in the enervation produced by luxurious and riotous living such as sapped the energies of the Greek and the Romans. The Chinamen are poor; they have not the means for luxurious living. Their grinding poverty and the hard toil it entails have given them hardly constitutions, and have made them wakeful and watchful and ready to push and to push with adventurous desperation, as you know from their endeavors to secure entrance into lands from which they are excluded.

The causes of this impending collapse are to be found elsewhere. Some are from within, some are from without, and some are from above.

Leading off in these internal causes are the accumulated corruptions of a dozen dynasties and of many generations of evil-doers. Chinamen say their earlier generations were more virtuous than the later ones. Sins and iniquities become a heritage which fathers hand down to their sons. In this they follow the line of development pointed out in the Word of God. Vices and abuses at first committed slyly after a time become bold and open. It has come to pass at last that the official classes of China have come to consider their speculation and extortions as legitimate rights. Their sale of justice, or rather of injustice, passes without rebuke. The wickedness of one generation becomes the capitalized wickedness of another.

Without money in hand nothing can be done; with money in hand anything can be accomplished. Public offices are bought and sold. Robbers and pirates and rebels are bought off and taken into public service. Even the Empress Dowager offers to assassins a reward either of money or office, as the successful assassin may elect. One must go to such writers as Isaiah for words in which to describe them. "A sinful nation, a people laden with iniquity, a seed of evil doers." "Their princes are rebellious and companions of thieves"; every one loveth gifts and followeth after rewards.

It is the opinion in China, of those who have studied the situation, that a cure is impossible. China is filled with the sins of her youth. Rottenness is in her whole political and social systems, and she is festering unto death. Next in order, and to consummate the curse of the situation, China has lost all power of recuperation. She has exhausted all her moral resources. She has had no expedients for self-deliverance. The ethics of her sages are a spent force; her nomenclature of morality are mere names without significance. She retains the words, such as benevolence, wisdom, rectitude, righteousness, uprightness, truthfulness and good faith; but they are clouds without water, carried about of winds; as fruit, long since withered, twice dead, which nothing can revive, and so there lies the great body politic of China, rolling about like a water-logged hulk in the trough of the sea.

Foremost of the causes from without is the impact of modern civilization. A hundred years ago the intercourse between East and West was not enough to disturb the isolation. Each went its own way without a word to the other. The commotion of the West was not felt in the East, nor even the commotion of the East felt in the West. A vast chasm sep-

arated us; an ocean rolled between. But now so quick is the intercommunication that we are within eyeshot and earshot of each other; we touch elbows; practically there is no more sea. We are mutually cognizant and mutually sensitive.

As a consequence the interchange of influence is positive and immediate. In some respects the far East is affecting the far West, but in a much greater number of details the far West is stamping itself on the far East. The two civilizations have come into collision. It is a case of the survival of the fittest. Western ideas, Western methods, Western education and Western politics are invading the East. One of them must go under. There is no hesitation as to which it will be.

The China That Is To Be.

There will be a reconstructed China. All her material conditions will be changed for the better. She will rise in the scale of nationhood; her foreign relations, her financial system, her judicial administration, will be lifted immensely above the level where they now are. New soil is always wonderfully rich. Old people once emancipated from old ideas will grow new ideas with an exuberance unwonted. The Japanese are an illustration of this. The Chinese once started in the same way will move at a slower gait, but will surpass them in the scale of magnitude.

There will be a regenerated China. It would be an achievement of doubtful value to humanity to have only a new material Chinese. There will also be a regenerated China. A purely materialistic China, well-equipped ironclads and Mauser rifles and no ascendancy of moral force, would be a curse to herself and a menace to mankind. God has something better in store for humanity. By a regenerate China is not meant that all China will be converted; far from it as yet, but it is meant that Christianity will soon move with gigantic stride.

Already is it beginning to make itself felt. Each succeeding decade will witness an increase in the rate of progression. Drawbacks and checks there will be, but, allowing for them all, after taking into account the nature of the Chinese people once emancipated from their slavish allegiance to their literary class, considering that they have no Indian caste to keep them back, counting, as we do, on the mighty power of God to be provident in the last days, now just ahead of us, we are safe in assuming that there will be such gatherings as the world has never seen. It takes only a small minority of a population, provided that minority is assertive, to create ascendancy in religious matters. And then, of course, it is our firm conviction that the coming century will witness the fall of heathenism in China and the dominance of the Christian faith.

Part of Western Civilization

A China of the future then will be transcendent, great and powerful. The structural forces are already at work. A part is taken by Western civilization. Under this is included the results of trade and commerce and certain operations of Western business men. Western business enterprise has done something for China in the past, and it will do more for it in the future. It will construct roads, it will bridge its rivers; it will belt it with railroads; it will develop its mines; it will furnish its poor with work; it will advance the wages of labor; it will relieve its famines; it will check its pestilence that walketh in darkness; it will keep its yellow river in its banks, and thus put to an end that awful devastation known as "China's Sorrow."

A part is assigned to Western Protestant Christendom. No man liveth to himself; no Church liveth to itself, and Protestant Christendom liveth not to itself. In his material economy God makes use of seed beds.

China at the present hour needs moral power; it is moral power that her statesmen need; it is a moral power that her scholars need; it is moral power that her common people need. Unless they get it they are gone, and the missionary is the only man that can give it to them. The missionary stands as the representative of the great loving heart of Western Christendom, just as others now stand for its progress in arts and science, its trade, and its commerce, which of their own poor selves may be utterly without soul or sympathy. The missionaries are to be largely, if the churches will only back them up, the leaders of the new education.

It is unsafe to prophesy, but with some knowledge of forces at work and some discernment of lines of movement aided by Scripture intimations, we may not be amiss in indulging in some forecast of the future. The China that is to be will be a homogeneous, self-governed China. It is true that just now indications are not favorable to that view, but the Dowager and her policy will not rule forever. The icepack will be broken, and the current will move on and carry all before it. At present China is at the mercy of ambitious nations. Broken up for a time, she may be, into a Russian sphere of influence and a French sphere of influence. But it will not continue; the Chinese will consolidate. "Blood is thicker than water." These troubles will diminish the provincial spirit and multiply the national spirit.

Patriotism is supposed to have been dead in China. The reform movement, short-lived though it was, developed in three years more of a national spirit than had previously been developed in a hundred years. It is not the Gaul or the Slav that will rule the Chinese. They are not quiet under vassalage of the

Manchus. They would be less so under the Frenchman. Too much attempt in that direction in the south of China would be heaping up wrath against the day of slaughter. China once uplifted, and fairly on her feet, as she will some day be, will repudiate French suzerainty and sweep its agents into the sea. France has trouble ahead.

Russia has a better prospect, but then neither will she dominate a reconstructed China. China as an anvil has chipped the edges of many a hammer already. China as a hammer will yet pound the Cossack anvil as no European hammer ever yet has pounded it. The land that produced a mendicant Genghis-khan may yet produce a twentieth century Genghis-khan up in the mastery of modern warfare; then even Russia may have to take the defensive.

But is there not the great continental railroad? Yes, there is, and China is powerless to help it to-day, but Western China, made strong in a few decades, from now, may snip it in two as a schoolboy snips a wasp in two at the small of the waist, and the Siberian Empire would be cut in twain. The broken ends can be soldered only by China's consent.

So far from being dominated, China will herself dominate the tribes and kindreds on her border. Let not the nations of Europe be blinded. The dynasty may go, and go out like the flame of a candle, but the Chinese people are not dead, and theirs is not an emasculated manhood. Look at the ubiquitous coolie spreading himself over the country; look at him as an emigrant; look at him as a colonizer; and if such is the lower stratum, what will be the upper strata when uplifted and improved?

Interests of Anglo-Saxons.

It is to the interest of the Anglo-Saxon and the Germanic peoples to act the part of the Good Samaritan, and help China get on her feet; she will pay them for it in time. She will interpose a greater hindrance to aggressiveness than the navies of the West can do combined, and such a check will be in the interests of our common humanity.

The China that is to be will ally herself with the most pronounced representative Governments of the West. There is a tendency to the concentration of power and authority in a few, and there is a tendency to its diffusion among the many. The Scriptures of God intimate that these tendencies are on the increase, and that a part of the final grapple of Armagedden may be over the issue involved. One centering around autocratic rule, and one toward the opposite, the democratic rule, using the word now not in its local, partisan, but in its proper etymological sense.

It may be thought strange that an absolute Government like China should sympathize with the representative Governments of the

West, but the cause is not hard to find. The central Government of China is indeed absolute in theory, but in all the towns and villages of China there is a recognized popular element. The people of China are familiarized in all their homes with a certain right of self-government, vested in their own gentry and village elders. This initial training will develop into something potent.

It is not hazarding much to predict that a characteristic of the coming China, as far as circumstances will permit, will be a strong, practical, representative government, with the ever-recurring problems, the controlization and the diffusing of authority, as well balanced in practical administration as they are among any of ourselves. We shall, therefore, find sympathizers in them and not adversaries. It may seem a visionary thing to say, but say it we do—there may be a representative government in China quite as soon as there will be one in Russia; the Chinese coolie may be a voter before the Russian serf; the Chinese uplift of the coming fifty years will exceed the Russian uplift of the past hundred years.

Mighty Factor in World's Future.

A reconstructed China will become a mighty factor in the world's political and industrial future; a regenerated China will become a mighty factor in the world's religious future. With the first we are especially concerned at this time. Its issues can be left to the speculations of the economist and the statesman.

Concerning the second, we have a little somewhat to offer. The conversion of China has been slow, very slow, but the past is no standard for the future. The Chinese think in bulk—it is hard to get them to flake off. The terrific shaking up they had in the Japan war has had an effect upon them akin to that produced by shooting an oil well.

So now they are rousing themselves, and many of them are striking their tents for the morning march. Twenty thousand applicants for baptism in one province alone is a sign of the times. Expectations may be optimistic, but the optimistic carries the sanction of the Word of God and has the right of way.

It is a characteristic of great souls that they are easily advised. The greater the man the greater his willingness to learn, the greater his desire to know all the facts in the case and to come to a wise conclusion concerning them. Whenever you see a man who thinks he knows it all, and is too wise to learn from any one, unless it is some one in a higher position than himself, you may be sure that, however great he may be in some ways, you have in that self-sufficient wisdom an indication of narrowness. We should always be ready and quick to learn from any source.—
[Preachers' Magazine.]

Pioneer Days in Grass Valley.

By Mrs. Jane D. Hale.

(Concluded from last week.)

Regular services were maintained in the Masonic hall at 11 o'clock a. m. and 3 p. m., with good attendance. On April 17th, a little more than a month from the date of the first service, occurs the following entry in Mr. Hale's diary: "Meeting after service to organize a society—committee appointed to draft a constitution." The following Sabbath the society was duly organized, and thirty-four signatures were procured; also a Bible class organized. On May 1st, at 3 p. m. (it is recorded), a "monthly concert" was held. Thus, at this early day, on purely home missionary ground, the claims of foreign missions were not forgotten.

Having now a legally-constituted society, they were prepared to take steps towards the erection of a house of worship. In this drifting and unstable state of society, where every one was anxious to secure his "pile" in the shortest possible time, and "go back home," the labor of soliciting subscriptions and looking after the business of church building devolved upon the minister. Accordingly, on May 2d a subscription paper was started, and we find the following entry in the pastor's diary: "Called on Gen. Winchester and received his subscription; in the afternoon went out and saw a few miners with some success." "Executive Committee met in the evening and talked over matters."

From this time on we find a succession of entries in the diary of various soliciting tours, calling at saw-mills for lumber, going through mining ravines, etc., interspersed with such items as the following: "Commenced sermon," "...writing," "...writing."

Sunday, May 8th, a Sunday-school was organized, with three teachers and twenty or more pupils. May 9th, "Executive Committee met and discussed lots."

Just at this time, from May 10th to 13th, occurred the meeting of Association and Presbytery at Nevada City. This gave us an opportunity of greeting several of our fellow-voyagers on the "Trade Wind," and other workers longer in the field, and was a joy and inspiration to us, in our remote field of labor.

A Sewing Society had been organized in connection with the Presbyterian church before alluded to, and when the church disbanded the ladies continued their work in the interest of the Methodist church, with which they temporarily worshipped. As a majority of the members of the society were either Congregationalist or Presbyterian in their sympathies, they now voted to work for the new church building and commenced preparing for a fair.

A most desirable lot, centrally located, was

secured, and a contract for erecting the church building was made on June 9th. From this time the business of getting lumber, giving out orders at the saw-mills, and attending to the various wants of the builders, are items frequently mentioned, and consumed no little of the time and strength of the pastor. On June 25th the frame of the building was raised and by July 4th was so far enclosed that the Ladies' Sewing Society was able to hold its fair there. This sale, beginning on the afternoon of July 4th, was continued for three consecutive evenings. Besides the articles which the ladies had prepared, supplemented by very generous donations from the ladies of the Nevada church, one of our leading merchants sent to San Francisco and procured a large bill of furnishing and fancy goods to be sold on commission.

The opening of this sale was arranged for the national holiday, when the miners from all the surrounding country flocked into town and were eager to celebrate and spend money. This gave us a large attendance and ready sale for our goods and the abundant supply of tempting eatables which had been prepared. As an example of California prices at that time, I remember that we were scarcely able to satisfy the demand for peaches and cream, at \$1 a plate! Money was then easily obtained and freely spent. But this sale was patronized by some who gave from principle and to aid the object. Among these I might mention one conscientious man, a member of Mr. Warren's church of Nevada, who came to aid the enterprise. He mentioned to some of his lady friends that he had brought \$100 to spend for the church, and he would buy whatever they said. Not long after this he presented to the pastor's wife a handsome work-basket, furnished with sewing materials, including a gold thimble. Many of the ladies of the Society were remembered with valuable gifts of various kinds. The net proceeds of this sale amounted to over \$1,100.

The first contract made for the erection of the church building included the finishing of the exterior only. It required all the available funds to meet this bill, after paying for the lot; and the builder was not willing to proceed with the work without some security that the money would be ready for him on its completion. The Building Committee were not willing to assume the responsibility of the amount needed to complete the building, and for a time the work delayed. To meet this emergency, after prayerful consideration, the pastor decided to take the risk, and made a contract with the builder for the completion of the church, becoming personally responsible for the amount necessary. For security he pledged his library, "worth at California prices \$1,000," and a house then in process of construction, which he had found necessary to erect for a residence.

Soon after this contract was made a meeting was called to take steps towards the organization of a church, and a committee appointed to "draw up rules." On August 31st the committee met and decided on a confession of faith and covenant, from "Upham's Ratio Disciplinae." Sunday, September 4th, after service, the committee reported and their report was adopted, "taking up the articles severally and collectively." Also at this meeting it was decided to call a council, to meet October 15th. I find mention made of "council letters" sent to different ministers, but am not able to give the names of those actually invited to sit on the council. I am sure of two only—Rev. J. A. Benton of Sacramento and Rev. J. H. Warren of Nevada City.

The church was completed and dedicated on Sunday, October 16th, Rev. J. A. Benton, then pastor at Sacramento, preaching the dedication sermon from the words, "Honor and Majesty are before him; strength and beauty are in his sanctuary" (Psalm xcvi: 6). In the afternoon of the same day the church, consisting of fifteen members—twelve males and three females—was duly organized and recognized by council, a fine sermon of recognition being preached by our valued friend and neighbor at Nevada City, Rev. J. H. Warren, from that beautiful poetical verse in the Songs of Solomon (vi: 10), "Who is he that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."

The sacrament of the Lord's Supper was then administered to this band of believers, who now for the first time, as a church of Christ, sat down to their Lord's table. This was a Sabbath day to be remembered—so full of interest at the time, and so marking the small beginning of a church destined to become a strong factor in Congregationalism in that section of our State.

Up to this time the work of soliciting subscriptions had been prosecuted with varying success, with the hope of securing the amount necessary to meet the first payment under the new contract, which became due on the completion of the work. Amid the many discouragements met with on these tours, it is pleasant to find the following incident recorded, which seems like a gleam of sunshine to cheer and brighten the way: "A young man called at my door one day and placed in my hand a purse, the contents to be appropriated towards building the church. They amounted to \$25. Several weeks afterwards he called again. He now told me his plan to lay aside every tenth dollar for the Lord. He came to the State with his father, who had sickened and died. The young man, too, had been sick, and unfortunate in business; but more recently he had recovered his health and had prosecuted his work with success. He now gave me a handful of money for the same object, which count-

ed out \$87.10. He requested that his name should not accompany the money, and that I would tell no one from whom it came."

Getting together all the sums which were available to meet this first payment, including the collection taken for this purpose at the dedication service, it was found that about \$200 were still lacking to make up the required amount, and we knew not where to look for it.

On Tuesday, October 18th, two days after the dedication, a letter was received from a friend in Salem, Mass., containing, much to our surprise, a draft for \$250, stating that \$200 of the amount was to be appropriated towards the church building, and the remainder was for a present to the pastor's wife. Coming unsolicited at that crisis, when just that amount was needed to meet the promised payment, how could we fail to recognize the hand of our Heavenly Father, and regard it as a token of his approval?

The United States Building the Trans-Siberian Railroad.

Three great engineering feats, now in the minds of three leading nations, promise to alter the commercial and diplomatic conditions of the world. One is the trans-continental canal route across Central America. Another is the African Cape-to-Cairo Railway of Cecil Rhodes. The third is the trans-Siberian railway of the Czar. The first and second of these are hardly beyond the stage of contemplation. They will be known as twentieth century feats. The last, however, is a nineteenth century fact; it is well under way. European powers are watching its progress attentively; for it is recognized that, in spite of the Peace Conference suggested by its projector, it contains all of the essentials for a great diplomatic coup—a ruse of "the man who walks like a bear" to secure ultimately his slice in the partition of the East. Just now, too, it is of even more interest to the people of this country than the Ishmian Canal, because, abstractly speaking, the trans-Siberian railroad is being built in the United States.

Let the latter proposition be explained first. The contracts for the equipment of the Siberian road are being given to American firms. Carnegie and the Maryland Steel Co. are to supply the rails; Baldwin Locomotive Works are working night and day on the locomotives; the Pressed Steel Car Co. is to supply freight car bodies; Westinghouse and another New York firm will make the air-brakes and the electrical apparatus; the bridges are being made at Sparrow Point, Md. Stationary engines and other features of the machine shop equipment have been made in Pittsburg, Cincinnati, Schenectady and other American cities. Altogether, this means the employ-

ment of an army of American workmen and the influx from Europe of many thousands of dollars. Furthermore, the adoption of these American-made goods means that many of the supplies of the future necessarily will be bought from this country. In practice, it is found much cheaper for a foreign country to replace a broken driving wheel, for instance, from the original maker, who keeps it in stock, than it is to make the wheel abroad. This applies to most of the equipment. So the effect of these Siberian contracts is highly cumulative.—[Theodore Waters, in Frank Leslie's Popular Monthly for February.

The Danger in Trusts.

They Threaten Individual Independence of Thought and Action.

Andrew Carnegie points out in the *May Century* the public benefits of commercial trusts, and an editorial in the same number indicates their danger.

The trust question has two aspects, one material and the other moral. If we were able to separate these aspects completely and look at the material side alone, there can be little doubt that we should find the merits of combination of capital far outweighing its evils. It has often been shown—and never more cogently than in Mr. Carnegie's article in the current *Century*—how these combinations are attended at once with economy of toil and increase of production; how the gain which results from this change is not monopolized in a few hands, but is distributed among the masses of the people; how the effort on the part of the promoters of such combinations to keep the gain to themselves, instead of thus distributing it, results in failure; and how, in all probability, the chief loss from trusts falls, not on those who have dealings with them, but on the deluded investors, who suffer from such misjudged efforts.

But there is another side to this whole question. We have to consider not merely the aggregate effect on the comfort of the people, nor the relative effect on the comfort of the different classes, but the effect on American ideas and institutions. Our social order is based on the principle that we should try to give every man a fair chance. We strive above all things else to secure independence of thought and action. We should rate very low a community which, in providing its members with comfort, failed to provide them also with public spirit. We are far from realizing all our ideals in actual practice. Yet we have come nearer to their realization than any other people in the world; and we cannot but regard with grave distrust, from the standpoint of national development, an industrial change which threatens to crowd us away from such realization....

It will not do to ignore the material prosperity which has been attendant upon combination of capital, and the difficulty of securing this prosperity in any other way. But it is necessary to accentuate the fact that there are other things besides material prosperity to be taken into account, and that the nation which first learns to combine a higher degree of individual independence with the same, or approximately the same, advance in collective wealth, will take the lead in the industrial race which the different peoples of the world are now so closely contesting.

The American Boy.

Governor Roosevelt Tells What He Thinks Young Americans Should Aim to Be.

In *St. Nicholas* for May Governor Roosevelt of New York tells "What We Can Expect of the American Boy." Of course, he says, what we have a right to expect of the American boy is that he shall turn out to be a good American man. Now, the chances are strong that he won't be much of a man unless he is a good deal of a boy. He must not be a coward, or a weakling, a bully, a shirk, or a prig. He must work hard and play hard. He must be clean-minded and clean-lived, and able to hold his own under all circumstances and against all comers. It is only on these conditions that he will grow into the kind of American man of whom America can be really proud.

There are always in life countless tendencies for good and for evil, and each succeeding generation sees some of these tendencies strengthened and some weakened; nor is it by any means always, alas! that the tendencies for evil are weakened, and those for good strengthened. But during the last few decades there certainly have been some notable changes for good in boy life. The great growth in the love of athletic sports, for instance, while fraught with danger if it becomes one-sided and unhealthy, has beyond all question had an excellent effect in in-reared manliness. Forty or fifty years ago the writer on American morals was sure to deplore the effeminacy and luxury of young Americans who were born of rich parents. The boy who was well off then, especially in the big Eastern cities, lived too luxuriously, took to billiards as his chief innocent recreation, and felt small shame in his inability to take part in rough pastimes and field sports. Nowadays, whatever other faults the son of rich parents may tend to develop, he is at least forced by the opinion of all his associates of his own age to bear himself well in manly exercise, and to develop his body—and therefore, to a certain extent, his character—in the rough sports which call for pluck, endurance, and physical address.

"Spirit Island."

By the far north shore of this lake there is a green island which the Indians long ago named Spirit Island. You may see it easily from the steamer any clear summer day. Thousands upon thousands of gulls make their home upon this island. At some seasons of the year there are so many of them that they fairly make paths in the grasses down near the edge of the lake. The Indians, though they should know better because of their wonderful woodcraft and their knowledge of the habits of birds and animals, have believed for hundreds of years, so their traditions tell, that these paths are formed by the spirits of the dead, and they will never, under any circumstances, visit this island. The tradition has become a truth to them, and even the present-day Indians who live in the region will never disembark on this mysterious shore, but will reverently and awesomely guide their canoes away from the pine-clad place and leave it to the "spirits" and to the beautiful white gulls.—[W. S. Harwood, in *March St. Nicholas*.]

Do good. Do good to all men. Make special effort to help those of the household of faith. Thinking is profitable, but there is a positive inspiration in doing. The blessing comes through the deed. There is not a more beautiful allusion to the life work of Jesus than that of Peter at the house of Cornelius, when he says: "Who went about doing good and healing all that were oppressed of the devil; for God was with him." However poor we may be in purse, we can gather together a stock of jewels, precious jewels—brotherly kindness, love, mercy, gentleness, meekness, patience, long-suffering. These we can procure without money, and bestow without price. Jesus, with no place to lay his head, could be constantly about his Father's business, and was. And when the end came could say: "I have finished the work which thou hast given me to do." Let us work while it is called to-day, for the night cometh when no man can work.

The *Missionary Review* for May has as leading articles, "The Providence of God in Missions," by Dr. Pierson; "Zinzendorf, the Father of Modern Missions," by Belle M. Brain; "The Roman Catholic Crisis in France"; "The Buddhist Revival in Ceylon"; and "The Greatest Famine of the Century."

Fidelity in trifles, and an earnest seeking to please God in little matters, is a test of real devotion. Little things come daily, hourly, within our reach; and they are not less calculated to set forward our growth in holiness than are the great occasions that occur but rarely.—[Jean Nicolas Grou.

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Southern Branch.

The annual meeting of the Southern Branch of the W. B. M. P., held at Santa Barbara April 8th and 9th, in conjunction with the Woman's Home Missionary Union, was one of the most interesting in its history, marking, as it does, the close of its tenth year.

It seemed peculiarly fitting that this meeting should be held in Santa Barbara, as there the Branch was formed ten years ago, and started on its way.

An unusually large delegation from all the churches of Southern California, even as far south as San Diego, was in attendance, and the meetings were of great interest from the beginning.

Mrs. J. H. Williams of Redlands, President of the Branch, addressed the Sabbath-school on Sunday morning, giving them, in a brief, interesting talk, an outline of what they may do in helping some of "God's other children" in Turkey and the far-off islands of the Pacific, setting before them the work of Mrs. Baldwin among the orphan children at Brousa; also the ever-interesting Morning Star, and the long journeys to carry the gospel to Micronesia.

Following Mrs. Williams, Fong Sec, a Christian Chinaman, who has been studying at Pomona College, spoke of some of the persecutions visited on newly arrived Chinamen, and gave the children several good hints as to a better way which might be followed in showing Christian kindness and politeness, putting in practice the Golden Rule, and so winning them towards righteousness and the fear of God.

The morning sermon was preached by Rev. I. L. Maile, the Home Missionary Superintendent, who took his text from Phil. iv: 2, 3. He began by saying, "Here we find the beginning of foreign missions and the work of women enthroned for the first time." He then reviewed the work of the Apostle Paul at Philippi, and the valuable assistance and comfort he received from Lydia and her associates. His address was listened to with profound interest throughout.

The C. E. meeting, at 6:30 p. m., was made interesting by the reading of letters from young lady missionaries in Turkey and by a short talk by Miss Mary Marden of Claremont, Su-

perintendent of Young People's Work, who has been in Turkey, whose father died there, and whose mother is still laboring there in the mission field. Miss Marden would gladly return there, knowing the language, but the climate is such she was obliged to leave there and seek one more mild.

The evening session was a notable one. Mrs. Williams read a paper, giving a reminiscent review of the work of the Branch since its inception, the reading being interspersed with papers, some of them prepared by missionaries on the various fields—India, China, Spain, Africa, Japan, Turkey and Micronesia. Mr. Fong Sec closed the program by making a most eloquent and touching appeal for his own land—China. He spoke of the many difficulties the missionaries had to cope with, among which were the language, with more than four thousand characters; the intense veneration the people had for their ancestors, which was one of the most serious hindrances to their reception of the gospel; of the almost countless numbers, and their extreme prejudice against anything foreign; nevertheless they should be reached by the gospel. If all the churches could but hear this impassioned appeal, surely they would be stirred to renewed effort. On Monday afternoon business was transacted; reports were read, officers elected, etc. The report of the Home Secretary showed an increase in numbers contributing, a very gratifying growth of interest, and an outreaching influence of the organization.

The Foreign Secretary's report was full of interest, bringing, as it did, the latest word from the missionaries for whom we are especially working.

Interest centered in the Treasurer's report, which was a delightful surprise, footing up a grand total of \$2,225 as the result of the year's self-denials and labors, under the blessing of God. Considering the "hard year," it is something to be devoutly thankful for, that, while the majority of those contributing have felt the necessity for rigid economy, they have not begun at missions. The aim for the year was \$1,700, which was exceeded by \$525. Of this sum \$90 was contributed for special work, not included in the apportionment of the Branch.

The latter part of this session was given up to reminiscences connected with the early workers in the Santa Barbara church, their love for and devotion to the cause of missions. Mrs. Holmes read a most interesting paper, in which loving mention was made of Rev. and Mrs. Hough, and that Mrs. Hough came to California full of enthusiasm, having been connected with the W. B. M. I. in Chicago. It was partly through her influence that the W. B. M. P. was organized, and it was to be expected that the Southern Branch should be born in the city where such an influence had been

exerted: "She being dead, yet speaketh." Many testimonies to the usefulness and far-reaching influence of these and other devoted souls were given, showing that it was largely through their influence that the Southern Branch was formed, the wisdom of which is partly shadowed forth by the fact that, in the ten years of its existence, it has contributed over \$12,000 towards carrying the gospel to them who "sit in darkness."

And thus closed a remarkably interesting and profitable meeting.

In the evening Mrs. S. A. Norton of the W. H. M. U. gave personal recollections and impressions of Fisk University, after which a social hour was enjoyed by all.

Too much cannot be said of the delightful hospitality extended to the large delegation by the ladies of the church, for which an enthusiastic vote of thanks was tendered.

The next meeting will be held, D. V., in Redlands, in 1901.

The officers of the Branch for the year are as follows: President, Mrs. J. H. Williams, Redlands; Vice-President, Mrs. J. G. Hale, Redlands; Home Secretary, Mrs. Caroline C. Thomas, Pasadena; Foreign Secretary, Miss Maria P. Lyman, Riverside; Treasurer, Mrs. S. E. Hughes, Pasadena; Vice-President L. A. District, Mrs. J. H. Harwood, Los Angeles; Vice-President San Bernardino District, Mrs. H. H. Daniels, Redlands; Vice-President San Diego District, Mrs. Hayden De Lany, San Diego; Superintendent Y. P. Work, Miss Mary Marden, Claremont; Superintendent Children's Work, Mrs. L. P. Watson, Ontario; Superintendent Cradle Roll Department, Mrs. E. M. Pease, Claremont; Superintendent Literature, Mrs. A. C. Blaikie, Florence; Auditor, Mrs. H. W. Lathe, Pasadena.

Literature.

Books Received.

"Christian Ethics." By W. L. Davidson of the University of Aberdeen. This is an admirable treatise, of 136 pages. The following contents will show the ground covered: Meaning of Christian Ethics. The Originality of Christian Ethics. Ethics and Religion. Happiness. Strictness of Christian Morality. Consequences. Rewards. Inwardness the Test. Moral Progress. Faith and Hope. Humility. Charity. Results of Charity. Judging. The Power of the Christian Ideal. Christian Optimism. F. H. Revell Company, Chicago; 75 cents.

"The Sabbath Transferred," by Rev. Johns D. Parker, Ph.D. Introduction by Rev. F. N. Peloubet, D.D. Johns D. Parker & Co., East Orange, New Jersey. Pp. 151 (price \$1.25). This is a fresh, original work on the Sabbath, from a new standpoint. It is the result of ten years of careful study on the part

of the author, and of a long correspondence with the leading professors of Greek in this country, in regard to the correct rendering of certain words in the Greek Testament. The book aims to grapple with the whole question of the Sabbath on philological and philosophical grounds. The author tries to prove that the Jewish Sabbath and Christian Sabbath are identical. This makes the Lord's Day the Sabbath of the Fourth Commandment. The author is receiving many testimonials from distinguished scholars all over the country, that his argument is conclusive, and that the Sabbath question is settled. All readers of the monograph will admire the style, which is as limpid, musical and transparent as a bubbling brook. Some readers say the book reads like a Psalm.

"About My Father's Business," by Austin Miles. The Mershon Company, New York. Price \$1.50. Mr. Miles describes the church as the "Father's business," in which there are employed many kinds and conditions of men to carry out the work. He has been for nearly ten years engaged in collecting data, during which time he has visited many different denominations in his extensive travels, and has made personal observations as to their reasons for failing to reach the masses; embodying his experiences and receptions in the form of an interesting story. All through this interesting narrative there is carried on an animated controversy between the social and spiritual elements, describing the lack of force and power in spiritual life by the encroachment upon it of social pleasures. It also shows the abuses made possible by the power and influence of some of its rich members, depicting very truthfully how some of the clergy thoughtlessly lavish time and affection upon these pious plutocrats, while the more faithful are frequently neglected and allowed to slip away from church influences.

Magazines.

The Record of Christian Work for May contains an article by the Rev. Arthur H. Smith of the American Board missions in China on "The Outlook in China."

The special features of the Review of Reviews for May are a sketch of the Hon. Chas. H. Allen, the first governor of Puerto Rico, by Henry Macfarland; sketches of Generals Joubert, Cronje, Botha, and other military leaders of the Boers; an account of the methods used in fighting the plague at Honolulu and throughout the world; a study of proportional representation in Belgium, where elections are to be held in the coming month under a new law, by Prof. John R. Commons; an intimate account of the home life of the late R. D. Blackmore, the author of "Lorna Doone," by R. W. Sawtell; and a forecast of the great conventions and congresses to be held during the remaining months of 1900.

The Sunday-School.

Notes by Prof. John H. Kerr, D.D.

The Parable of the Sower (Matt. xiii: 1-8; 18-23).

LESSON VIII. May 20, 1909

GOLDEN TEXT.—"The seed is the Word of God" (Luke viii: 11).

Introduction.

Parallel passages: Mark iv: 1-8, 14-20; Luke viii: 4-8, 11-15.

Time: 28 A. D.

Place: On the shore of the sea of Galilee, not far from Capernaum.

Since the last lesson: The events of the last lesson cannot certainly be located. Some hold that they took place in Capernaum, while others say at some point in Galilee. Following that narrative Luke (viii: 1-3) mentions a circuit of Jesus through Galilee, on which he was accompanied by his disciples and certain women "which ministered unto him of their substance." If we should follow the order of Luke's words, we would place here the parable before us in this lesson. But the following is the more probable order, namely, a demoniac healed and the Scribes and Pharisees blaspheme (Matt. xii: 22-37; Mark iii: 19-30; Luke xi: 14-23). The next event was the demand of the Scribes and Pharisees that Jesus should show them a sign (Matt. xii: 38-45; Luke xi: 24-36). Then comes the section in which Jesus affirms that his true kin are those who do God's will (Matt. xii: 46-50; Mark iii: 31-35; Luke viii: 19-21). Matthew and Mark lead us to this order of events.

Here our Lord made a most striking change in his method of public address. Without any warning we find him using the parabolic method in his teaching. His disciples immediately noticed his new departure, and asked the reason for it. His answer was, "Unto you it is given to know the mysteries of the kingdom of God, but to the rest in parables; that seeing they may not see, and hearing they may not understand" (Luke iv: 9). Before this time the parabolic utterances, of which there had been a few, were brief. Parables seem now to become more common in Christ's teaching and also more elaborate. This is intelligible, when we remember the characteristics of parables. They have the double property of revealing and concealing. They open the truth and impress it upon the minds of those who are ready to receive it; but they do not instruct, though they may impress, the careless. As Bacon says of a parable, "It tends to veil and it tends to illustrate a truth." As the hostility to his teaching increased, Jesus would be likely to make more use of parables, which would benefit disciples without giving opportunity to his enemies.

The occasion of this method was certainly the increasing hostility of his enemies. Jesus

had already revealed many of the truths concerning the kingdom he had come to establish. The time had now come to lead those who were receptive to the truth into the deeper mysteries of that kingdom.

Critical Notes.

V. 1. "The same day" is a general expression, and does not necessarily mean more than a period. It may have been Peter's house out of which he went. At that time it was quite customary for a teacher to sit as he spoke.

V. 2. This was the most popular period of our Lord's ministry, and great crowds followed him constantly. Because of the increasing number of people Jesus was compelled to enter a boat. Sitting in the boat he could more easily address the crowds on the encircling shore.

V. 3. A parable is a "thing thrown alongside of" for the sake of comparison and hence of illustration. Jesus spake about thirty-three of these more complete parables, though the same title is applied to some shorter sayings and illustrations used by him.

The parable here is that of the sower. Some one has called this the parable of the soil, inasmuch as the prominent feature in it is the kind of soil into which the seed fell. It is not unlikely that at the moment a sower could be seen in the distance and that his actions suggested this parable to the Master. We are accustomed to see farmers living on their own places. But in early days the people lived in the villages for self-protection, and from thence "went forth" to sow their seed and cultivate their fields. Nor are we to think of fenced and well-tilled fields. "The scenery of the parable was all about them—the sower, the cultivated hillside farm, with all sorts of soil in it, the out-cropping rock, the hard-beaten footpath, the thorny corners, and the pecking birds."

V. 4. While the sower sowed some seed fell on the paths which crossed or ran alongside of the fields. And there the seed speedily became the food of the birds which followed up the sower.

Vs. 5, 6. Here and there through the fields there were outcropping rocks, or a thin covering of soil on the rocks. This does not mean ground full of stones. The thinness of the soil would naturally cause rapid growth and as rapid withering. The heat of the sun would cause speedy germination. And then, as soon as the grain would appear above the ground, the heat would soon wilt it, because, as Luke adds, it lacked moisture.

V. 7. Other seed fell where it was in the midst of young thorns, which were beginning to grow, though doubtless not apparent yet above the ground. But the ranker growth of the thorny weeds soon choked off the seed.

V. 8. Other seed fell into good ground. The Greek reads "the ground the good," implying

Christian Endeavor Service.

By Rev. J. H. Goodell.

The Power of a Temperate Life (Dan. i:1-17).

Topic for May 20th.

A Quarterly Temperance Meeting.

If a proposed step of moral advance in us requires extended discussion and a long argument before we will take it, there is something wrong in our aims. No man hunts for a defense of his conduct when his whole soul desires to put away the habit under consideration. We do not require excuses when we are following the highest ideals. The very form in which our theme is placed before us this week shows our reluctance at grappling with this evil in an honest and open conflict. It is indicated in brackets that this is the set time for a consideration of the evils arising from the use of intoxicants. But, instead of saying so, we are invited to contemplate "the power of a temperate life." It is as if we were to have a meeting to talk of starving India, and should take as our subject "The Advantage of Having a Plenty to Eat."

* * *

This is not said by way of criticism, but to put us upon our guard lest we may fail of any effective thought in an important meeting of this nature. If we are to accomplish any radical change in the habits of society in this matter of the "drink evil," we must not do our chief work at the gutter end of it. Our blows at the system must not be rained upon the sot. Reforming drunkards, praiseworthy as that work may be, will never stop the supply of drunkards. The fire in a burning city will not be extinguished as long as incendiaries are permitted to roam at will producing new conflagrations. It were better to let some buildings be consumed while you catch and suppress that fellow yonder with his torch. The man who needs overhauling is he who is always advocating a *temperate* life. The excited individual with a can of coal oil, which he is emptying on the fire, is not to be considered in the light of a life-saver. The burning shame of intoxication which gives such horror to the landscape is owing not a little to those who are dancing around these blazing ruins and crying out for moderation and "self-control."

* * *

Of course, moderation is desirable. Who doubts that self-control is to be sought after in every life? But the whole army of drunkards has stumbled into the ranks out of the host of self-control'ers. What pierces their souls in their sober moments is that they know so much of "the power of a temperate life," and, alas! cannot recover it! Is it any use to din into such ears our platitudes about self-control? Shall we ever relieve the earth of

two distinct ideas—that it was the ground intended for it and that the ground was good. Under such circumstances an abundant harvest is assured.

This parable has the unique distinction of having been interpreted by Jesus himself. All three of the synoptists record this parable and also its interpretation.

V. 18 emphatically calls attention to the explanation following.

V. 19. Luke informs us in his record that the seed sown is the Word of God, doubtless meaning the Word from God. The seed sown on the beaten paths represents the truth which falls on hard and unreceptive hearts. The evil one—Satan—snatches away the truth as birds do the seed, "that they may not believe or be saved." Such are wayside hearers.

Vs. 20, 21. The rocky ground hearers receive the Word gladly. But there is only a thin layer of soil over their rocky hearts. Quickly impressed, they as readily forget the truth. Whenever the test is offered to them they fall away. The tests of the Christian life reveal the temporary character of their impressions.

V. 22. The thorny ground hearers are those who permit the seed to be choked by the care of the world, etc. The ranker growth soon overcomes the tenderer. The thorns always eventually overpower the good seed.

V. 23. The good ground hearers alone bring fruit to perfection and in abundance. It is necessary to hold fast the Word. Then and only then will we "bring forth fruit with patience."

Compel Them to Come In.

It is not enough to invite sinners to accept salvation. The church should "compel them to come in." Our Lord foresaw the tendency of Christians and Christian churches to settle down into a state of indifference with regard to the unconverted. As a matter of fact, what is the prevailing attitude of Christians toward the unconverted? Do they not content themselves with simply inviting them to come to Christ? Do they not say: "There is ample room in our churches for all, and all are welcome. The pews are comfortable and free. If they do not come, it is because they are not disposed to come." Yes, it is because they are not disposed to come. And for this very reason our Lord said, "Compel them." Conquer their prejudices, overcome their reluctance, compel them to surrender to God. Not by carnal weapons, but by prayer, persuasion, by song, by united and persevering effort and by love "compel them to come in."—[Sel.]

The statement that "it doesn't matter what a man believes so long as he is sincere" is nearly equivalent to saying that a "lie well stuck to is as good as the truth."

that incoherent multitude and perdition of this deplorable increment, by proclaiming the doctrine of self-control? The real question is, What convictions are required and what kind of life is necessary to make impossible this army of drunkards, the larger number of which began their career with the doctrine of moderation and self-control?

If we mean to do the best we can at this meeting to take hold of this subject effectively and to make some little headway against the drink evil, we may do it by looking into the face of this fact, that no sentiment or tenet of moderation or self-control is able to prevent this multitude of drunkards from being recruited in steady and unimpeded increase. Have we not had experience enough to perceive that in every group of people, whether as large as a community or as small as a family, the practice of the moderate use of alcoholic beverages, sooner or later, will find some individual unprotected and he will become a drunkard? Have we not yet learned that the mere idea of a temperate life still preserves and protects among us the constant temptation to intoxication—a perpetual menace to aroused appetite? If we are to go no farther than a temperate life or self-control in the use of alcoholic beverages, that means the production and the sale and the presence in domestic and social customs of intoxicating liquors. And that means that in spite of every other influence, large numbers of our friends and neighbors will become drunkards.

* * *

The better thought for Christian Endeavors is to make plain the truth that the more powerful life is that which refrains itself altogether from every kind of alcoholic beverage. There is no danger in that course. The young man or woman who has established that principle in life has settled one question, at least. Drunkenness or any abuse in the use of intoxicants can never come into that career. Such a person can look with absolute confidence down the line of the family succession or neighborly acquaintance and say: "No one has taken or will take from me the habit that has brought him down." Such a life offers no example that can be harmful, and furnishes no excuse that can be made the refuge to the weak, the mistaken or the sinful. That is power that is worth while. That is power that must come before this sad procession of dying drunkards will cease to march before our averted eyes. It is this power that makes the conduct of Daniel and his young companions of any value in this "quarterly temperance meeting."

It pays to preach Christ to those who have once rejected him, for "the stone of stumbling and a rock of offense" became the chief head of the corner.

How to Make a Church Prosper.

The above heading was made the subject of a very practical editorial by Dr. Buckley in the *New York Advocate*. Such is its importance in all church work that we quote his appropriate remarks in full. If our laity would read and digest this article and be governed by its wise direction, our pastors would find less difficulty in the prosecution of their work. The editorial is as follows:

"Why should there be a decaying Church in the world? There is a sure way of prosperity. It has never failed, and never can. A few simple rules observed by all the members of any church will insure good days. If the church is decaying, the decay will soon be arrested. If it is standing still, it will soon begin to grow. If it is already flourishing, it will grow more rapidly.

"1. Attend all the services regularly.

"2. If it rains or snows, make a special effort to go.

"3. Never miss a prayer-meeting needlessly.

"4. Invite some one else to go every week.

"5. Take part in the meetings. Be ready always to give a reason for the hope that is in you with meekness and fear, and to speak well of Christ and the Church.

"6. Think of the services through the week, speak of them to others, and pray that they may be attended with the divine blessing.

"7. Pray for each member so far as you may know them, especially for the sick and poor.

"8. Pray for the pastor. His usefulness will be greatly increased by the daily prayers of all the people. His preaching will improve wonderfully under such conditions.

"9. Note the absence of members, not to criticise or find fault, but to show them proper attention in case they are sick, to encourage them if they are cast down, to restore them if they are wandering.

"10. Speak to strangers, and invite them to come again.

"11. Accept gladly any work assigned you, but never show a spirit of envy when others are promoted in the church.

"12. Never encourage strife, but be a peacemaker.

"13. Never speak of the faults of others to your neighbors, and never to those who have made mistakes, unless it be for the purpose of correcting them, and then be sure to do it in love.

"14. Give cheerfully, according to your ability.

"15. If able, take a Church paper.

"16. If the pastor or some one else is struggling under a heavy load, take hold and help.

"17. Never insist on having your own way against the majority, and never insist on overruling a minority with ceaseless indifference.

Home Circle.

We Two.

We two make home of any place we go ;
We two find joy in any kind of weather ;
Or if the earth is clothed in bloom or snow,
If summer days invite, or bleak winds blow,
What matters it if we two are together ?
We two, we two, we make our world, our weather.

We two make banquets of the plainest fare ;
In every cup we find the thrill of pleasure ;
We hide with wreaths the furrowed brow of care,
And win to smiles the set lips of despair.
For us life always moves with lilting measure ;
We two, we two, we make our joy, our pleasure.

We two find youth renewed with every dawn ;
Each day holds something of an unknown glory.
We waste no thought on grief or pleasure gone ;
Tricked out like hope, time leads us on and on,
And thrums upon his harp new song or story.
We two, we two, we find the paths of glory.

We two make heaven here on this little earth ;
We do not need to wait for realms eternal,
We know the use of tears, know sorrow's worth,
And pain for us is always love's rebirth.
Our paths lead closely by the paths supernal ;
We two, we two, we live in love eternal.

—Ella Wheeler Wilcox, in *May Century*.

Jonathan Rigdon's Monument.

"Jonathan Rigdon died very poor, didn't he, deacon?" I said.

"Yes, they buried him in a pauper's grave. Poor Rigdon! And he had a big heart," said the deacon. "He spent his whole life and a big fortune building a monument to another man."

"Was the monument ever finished, deacon?"

"Yes, and Jonathan did it."

"How?"

"Well, said the deacon sadly, "Jonathan commenced it early. He commenced putting money into the monument at seventeen, and finished it at fifty."

"And he gave his whole time to it?"

"Yes, he worked night and day, often all night long, and on the Sabbath. He seemed to be in a hurry to get it done. He spent all the money he earned upon it—some say, \$500,000. Then he borrowed all he could; and when no one would loan him any more he would take his wife's dresses and the bed-clothes and many other valuable things in his home and sell them to get more money to finish the monument."

"How self-sacrificing!"

"Yes, Jonathan sacrificed everything for his monument," said the deacon sadly. "He came home one day and was about to take the blankets that lay over his sleeping baby, and his wife tried to stop him; but he drew back his fist and knocked her down, and then went away with the blankets and never brought them back, and the baby sickened and died from the exposure. At last there was nothing left in the house. The poor heart-broken

wife soon followed the baby to the grave. Yet Jonathan kept working all the more at the monument. I saw him when he was about fifty years old. The monument was nearly done; but he worked so at it that I hardly knew him, he was so worn; his clothes were all in tatters, his face and nose terribly swollen. And the wretched man had been so little in good society all the while that he was building that he had forgotten how to use the English language; his tongue had become very thick, and when he tried to speak, out would come an oath."

"But the good man did finally accomplish the work?" I said.

"Yes, he finished it," said the deacon, his eyes moistening with tears.

"Oh, I should like to see it," I said.

"Come with me," said the informant sadly, "and I will show it to you. It stand in a beautiful part of the city where five streets meet. Most men put such things in a cemetery. But John had his own way and put it in one of the finest lots to be found."

"Does it look like Grant's monument?"

"Yes, it is a good deal like Grant's monument. It is a grand house. There it is—look at it!" said the deacon, pointing to a beautiful mansion. "See! it is high and large, with great walls and fire places, and such velvet carpets, and oh, what mirrors! Isn't it rich and grand?"

"And who lives in it, deacon?"

"Why, the man who sold Jonathan Rigdon nearly all the whisky he drank. He lives there with his family, and they wear the richest and and finest clothes, and—"

"And poor Jonathan?"

"Why, he's in the paupers' graveyard. Alas!" sighed the deacon, "the world is full of monuments built by poor drunkards who broke the hearts of devoted wives and starved sweet children to do it."—[The New Voice.

Ignorance of the Bible.

SIGNIFICANT RESULTS OF A TEST AMONG COLLEGE YOUTHS AND MAIDENS.

"I sometimes ask myself," Rev. Charles F. Thwing, President of Western Reserve University, writes, "whether the American people are really aware how far the Bible has ceased to be a force in both their literature and their theology. The Bible might continue to be a great force in theology and cease to be a great force in literature; or one can easily think that the Bible might maintain a high place in literature and yet lose its primacy in theology. The critic is causing it to lose its theological value, and, apparently, among the people it is ceasing to be known as a classic.

"In the early part of the college year of 1894-95, as the first exercise in a course of study in the Bible, I set for the members of

the freshman class an examination paper composed of extracts from Tennyson, each of which contained a biblical allusion not at all recondite. To each of these thirty-four men twenty-two questions were put, which would demand seven hundred and forty-eight answers. The record shows that out of a possible seven hundred and forty-eight correct answers, only three hundred and twenty-eight were given.

"So much for the first test. Five years later I made a like test of college girls. The questions were identical, with a single exception. Of all the questions, every one was answered correctly by just one girl, and, what is rather more remarkable, her knowledge was so exact that to her replies to a good many of the questions she added the book of the Bible in which the reference is to be found. Another girl omitted the reply to the reference to Hezekiah, and gave incorrect answer to the one about the miracle at Cana of Galilee. Another omitted the references to Hezekiah and to Peter's sheet, and answered incorrectly the question of Pharaoh's darkness. * * *

"The Bible societies may print the book by hundreds of thousands, but the people do not read it, or if they do read it, they are not impressed by it. Its history, whether received as veracious or as fabulous, is not known. Its heroes are less familiar than Jack, the Giant-killer, or Jack, the House-builder. Its poetry is not appreciated. The majesty and the magnificence of its style, its deftness of phrase and sweetness of allusion, its perfection of literary form, as well as the profound significance of its ethical and religious teachings, are ceasing to be a part of the priceless possession of the community. Explain the condition as best we may, point out the results as one ought, yet the first emotion is one of grief over this impoverishment of humanity."—[Rev. Charles E. Thwing, in *The Century*:

The Winning Way.

In general, the success of a young man depends on his knowing how to do the thing which lies before him, and then doing it. Every young man who does this, whatever his calling or profession, is sure to succeed in time.

Conversely, failure comes from lack of skill and lack of courage. Most men in professions, large or small, have not mastered their business. If, nowadays, a boy has the elements of bookkeeping, he wants to begin by keeping a full set of books. If a man has spent twelve weeks studying civil engineering, he wants to begin at bridge-building. But no man can succeed till he has mastered the thing he has to do. If it is a trade, he must begin as an apprentice; if a profession, he must take his time as a student. The university and the

school of practical experience have approximately the same end in view. The man must learn how to do what he tries to do, otherwise he must fail. From failures, he may wrest success, but that is a wasteful way. It is better not to fail, to begin with. To fail is to injure our own record and the interests of those we serve.

But skill, once obtained, does not guarantee success. The man fails who shrinks from the thing to be done now. The duties of life are not the great far-off services of eminence. They are just common things of every day. Often a university graduate has to take up with an apprentice's apron and hammer at the end of all his training. If he does not shrink from this, but goes ahead in the best place he can find, and does the best he knows how, there is a higher place awaiting him, and that very soon. But if he holds back for a situation to his liking, for a "white shirt" place in a stylish locality, the world will go right on without him.—[Success.

Lincoln's Inner Life.

Lincoln's moral nature will be misunderstood and wrongly valued by all who are hypnotized by the letter and forget the spirit, strain at gnats and swallow camels, and are habitually busy with the beams in their neighbors' eyes. The typical Pharisee, unable to praise the real Lincoln, has treated him after the manner of a funeral eulogy. The true Lincoln was not a prophet crying in the wilderness a message of which he had no doubt and which he alone had heard. He was a pilgrim whose progress to glory was marked by every vicissitude. Much of his life he stood and waited for light, doing in the meantime only the little things which his hand found to do. Even when he was chosen pilot, he did not pretend to know all the currents and rocks, or to foresee all the eddies of the storm. He waited for his inspiration from day to day, and believed that if he acted justly to-day to-morrow could be trusted to move toward righteousness.

How bitterly he longed for light, how he even wept for it, when so many about him thought the great questions of right and wrong were easy! Political problems could not to his mind take the neat simplicity with which they were seen, for instance, from various points of view, by Wendell Phillips, by Stanton, by Cameron, by McClellan. His was the task of remembering that there was truth in every position, value in every method, even Cameron's, and of doing justice, as far as ability was his, to all alike. In its best sense he constantly applied the rule, judge not. He was forced to give decisions, but he never did until they were inevitable, and he never judged in the sense of loftily passing

moral sentences on people whose beliefs seemed to him mistaken. One of his dominating and shining qualities was the greatest of the virtues. Charity, in every one of its beautiful meanings, pervaded him; not only in the moral-sense of all-embracing love, but in the intellectual sense of comprehending sympathy, was charity his guiding light. It was as much a part of his brain as of his heart, and as truly in thought as in feeling is it the greatest of the virtues. He had that humility which turns the world into a place of constant growth. His spirit was teachable as that of a little child. ***

The inner life of a man like this must grow. It is a mistake to think Lincoln was one man on the prairie and another in the White House, or that he became deeply good and serious at any one period; but the moral element in him did put forth new strength constantly and hold a more majestic place in his total character at sixty than it did at thirty. His development was natural and regular, and the last of life was the best because his nature was so truly sound.—[From "The Inner Life of Abraham Lincoln," by Norman Hapgood, in The Chautauquan for April.

False Economy.

I once knew a farmer whose wife had a desire to have her photograph taken. It was partly through harmless and perfectly proper vanity, and partly through a desire to have her children remember her at her best that she wished it—for she was then young and beautiful. But her hard-fisted husband put off the gratification of her most cherished wish until routine farm life had done its inevitable work, and she was no longer lovely to look upon. She suffered her disappointment in silence. She brooded over the matter to such an extent that a mole-hill was magnified into a mountain, and eventually led to the estrangement of husband and wife, and the breaking up of the family. His plea was "economy."

What a dreadful paradox!

What would one think of the engineer of a great steamship who would allow his engineers to be come disabled through a so-called too economical application of lubricating oil?—[Henry Clews, in Success.

Many persons do not volunteer for service, because they think it would be presumptuous; but they are glad when others judge them to be competent and invite them to work. Jesus said to Philip, "Follow me," and then Philip went and found Nathanael.

A poor excuse is not "better than none," for a poor excuse is part falsehood, and is just no excuse at all. We can be excused only by that which stands the test of both time and eternity.

Polly's Pie.

When Mary Ann was cooking once,
Our Polly made a pie;
She took some flour and water
And some butter standing high;
And then she took some sugar, 'cause
She says she likes things sweet,
And sprinkled on the rolling-board
All that she didn't eat.

She rolled it out a long, long time,
With salt a little bit;
She dropped it four times on the floor,
And once she stepped on it.
She doesn't think pie-plates made of tin
Are pretty, so she took
A small red flower-pot saucer.
Which was better for the cook.

She filled her pie with half a pear,
Two raisins and a date;
Then put it in the oven, and
Forgot it till quite late.
It was not burned, for Mary Ann
Had taken care of that;
So Polly gave a party to
The chickens and the cat.

—The Outlook.

A Modern Saint Elizabeth.

BY THE REV. DR. J. L. SPICER.

Such a mite of a girl, only six years old, and a saint? Yes, why not? Saints are remembered for the good they have done, and this little modern saint brought joy and delight to more than one hundred people.

This is the way it all came about. In the beautiful suburbs of Cincinnati there lives, in an elegant home, an only daughter, Elizabeth. She is a lovely little Jewess—dark eyes long curls and gentle, graceful movements, are the charms of this delicate representative of God's chosen people.

One day the little maid heard "The Bird's Christmas Carol" read, telling how a little girl gave up all her Christmas presents in order to make a large family of poor children happy by giving them a Christmas treat. Her sixth birthday was approaching, and she always got such beautiful presents, why not go without for once, and have a party—a real big birthday party all her own—and take her birthday to "The Children's Home," and make ever so many children happy also?

The very thought of this set her little heart to beating and the little head throbbing. "Would papa care?" Will mamma object?" "What will grandpa think?" "Should she tell the governess or nurse?" All these questions were unanswered, but when mamma came to put her to bed, and spend that delightful last half-hour of the day with her, she told her, with many a frightened gasp, of her plan. Mamma was delighted to find her daughter was so thoughtful for others, but could not decide. Commending her charge to the God of Israel, who never slumbers or sleeps, the mother withdrew, and the next night papa came home from business early to talk the matter over with Elizabeth.

Cuddling her close in his strong arms, he drew out the story of her plan, then showed her lovingly what it all involved.

"If you give this party it will cost a lot of money, and you cannot have your usual presents in addition; are you decided to do it and sacrifice all the usual gifts?"

"I'll sleep over it, daddy, and tell you in the morning."

In the morning her mind was fully made up to have the party. Then grandpa tested her, to prove that it was not a childish whim, but a real settled principle. He said:

"If you give up the party I will give you in extra presents all it would cost."

Her purpose could not be shaken.

"Think of a hundred children, grandpa, who never have any birthdays; if I can make them each as happy as myself isn't it best? and you must promise to come and see the fun, grandpa dear." He promised, and on his way to the office there were times of dimness in his eyes, as he thought of the sweet self-denial of his granddaughter.

The eventful day came at last. There was no table covered with presents from grandpa, grandma, papa, mamma and aunts, as usual. This seemed just a little hard at first, but there was no murmur or complaint.

Provision was made for one hundred and fifteen children, and sent ahead by express. At two o'clock the carriages were at the door, and a merry party drove off in the rain and fog to "The Children's Home."

Flags were all about. The great chapel was cleared, and soon the bright-faced orphan children marched in. The superintendent introduced the little hostess, and then the frolic began. "A donkey party" first, and tails were pinned all over the three donkeys by the blindfolded children. Then the kindergarten children were blindfolded and tried to put pennies in a monkey's cap, four succeeded, and all were made happy by being allowed to keep their pennies.

Elizabeth entered heartily into all the sports, and took her chance with the others in drawing from the "grab-bag." From this came forth French harps, tops, colored balls, boxes of blocks, etc.

Then the bell sounded for supper and all marched into the long dining room. Elizabeth was one of the Home children again, and was seated at the end of a table, as all bowed their heads and repeated in unison—

"Remember thy poor and sorrowing ones,
And bless the food, now which we take,
And save our souls, for Jesus' sake. Amen."

Snap, pop, bang, came from all around, as bon-bons were exploded, and bright colored paper caps were unfolded, and quickly donned. The mugs of bread and milk were soon finished, then came ice-cream and pieces of the huge birthday cake on which seven candles

burned, six for the years and one for the "life candle," which was finally put in a silver candlestick, and put in front of Elizabeth to burn all out. The little hostess enjoyed the bread and milk so much she had no place for cream and cake, and sitting back she looked rapturously from one long table to another, about which clustered the smiling, happy faces. And in her heart she realized the blessedness of giving.

Then came "chapel"; patriotic songs were sung to the waving of flags. A brief address by the superintendent, a closing prayer for Christ's blessing on the children, and the joy-bringer, Elizabeth. Then every child received a box of choice chocolates. Three rousing cheers for the hostess and her friends, and the record of the birthday party was finished.

No, not finished, for the sweet memory of it will go forth through the scores of lives, others will read of it, and do likewise. The sum of human happiness was increased, and that is eternal. Grandpa said he never enjoyed himself so much in all his life:

"The little one chose best, after all."

"Daddy" was proud of his little daughter. "We cannot begin too young," he said, "to teach our children the great lesson of thoughtfulness for others."—[N. Y. Observer.

Colored Seas and Rivers.

Several seas and many rivers bear the names of colors. The White Sea is so called from the snow and ice with which it is covered during the greater portion of the year. The Black Sea takes its name from its dark waters. A tiny red plant gives its name to the Red Sea, and the Yellow Sea gets its name from the vast quantity of yellow mud the Yang-tse pours into it. And so we find it with the rivers. The Yellow Tiber, the White Nile, the Red River (or Colorado), the Yellow River (or Hoang-Ho), the many Rios Negro (black) and Rios Blanco (white), are called so from the color of the earthy matter they roll down to the sea. But the Orange River in South Africa, although it contains coppery matter that makes the stream unwholesome to fishes in part of its course, got its name in honor of the House of Orange. And the great River Niger that flows into the Atlantic is not named Niger (the Latin for black) because of its color, but because Niger is an attempt to spell its native name of Neg-hirreu, which means *the river*. The Black River of Algeria derives its name and color from the amount of iron and peat held in its waters, but the Black River of Masai Land is quite clear, only it happens to flow over a bed of black volcanic rocks.—[Cassell's Little Folks.

Those are the best Christians who are more careful to reform themselves than to censure others.

Church News.

Northern California.

Park Church, Berkeley.—Rev. E. B. Bradley, the pastor, is giving a series of Sunday evening lectures on "The Great Religions of the World." Sunday evening he spoke concerning Shintoism. A contribution of \$13.75 was taken for the famine sufferers in India.

Grass Valley.—Last Sabbath eight new members were received on confession of faith, and six others were prevented from uniting by sickness. They will be received next communion. Three of those received on Sunday were of the family of Trustee Wheeler. All of this family—husband, wife and six children—are now members of our church. The ladies recently gave a fancy fair which realized over one hundred dollars.

Soquel.—A council for the examination of Mr. G. H. Wilbur for ordination to the gospel ministry met in this church. The examination was thoroughly satisfactory and ordination and recognition services were held in the evening. Invocation, by Rev. J. M. Ivy; Scripture reading by Rev. W. Tremayne; sermon, Rev. H. M. Tenney; ordination prayer by Rev. Mr. Tenney; charge to the pastor, Rev. W. H. Cross; right hand of fellowship, Prof. R. R. Lloyd; charge to the people, Rev. J. B. Orr; benediction by the pastor. Mr. Wilbur was called to this church April 15th.

Lodi.—The Lord's Supper was celebrated Sunday and one person received on confession of faith. The pastor has just completed his third year. During the three years 28 have been received into the church and the constituency of the church has been much enlarged. All obligations of the church have been met and about \$300 have been given to benevolences—this in spite of dry seasons. The Sunday-school is prosperous and the C. E. society is doing good work. A collection for the Indian Famine Relief Fund was taken up after the Lord's Supper Sunday and amounted to \$13.75.

Lockeford.—The individual communion set was used for the first time in this church last Sunday. Four were received into fellowship—two on confession and two by letter. It was a very helpful service. A Christian Endeavor society was recently organized and promises to do good work. It holds Sunday evening services. This church has to depend on the pastor of the Lodi church for service and has but an afternoon service on Sunday; still, it is prospering. The spiritual tone is good, finances are up-to-date, Sunday-school is prosperous and additions are being made steadily, even if slowly.

Clayton.—The resignation of the pastor, Rev. Francis W. Reid, Secretary of the Cal-

ifornia Christian Endeavor Union, has been accepted, to take effect July 1st. The effort made during the last few weeks by the congregation and friends to enable the pastorate to be closed with all debts paid and with mutual affection and esteem is being crowned with success. Nearly \$200 has been raised since April 1st. Mr. Reid's plans are undecided, but he is ready to accept any larger work where there are peculiar difficulties, and where a congregation is to be built up and a work carried on for children, young people, and especially young men, and where a moderate salary only can be offered.

Rocklin.—A council for the ordination of Mr. R. C. Day, a recent graduate of Pacific Theological Seminary, met here April 23d. The examination was satisfactory in every respect. The ordination sermon was by Dr. McLean of the Seminary, the Rev. Mr. Burgess of Auburn gave the right hand of fellowship and the Rev. J. B. Silcox of Sacramento the charge to the candidate. The ordination prayer was by the Rev. Dr. Day, the father of the candidate and pastor of this church. Among other persons present and assisting in the services were the Revs. E. D. Haven of Woodland, F. M. Washburn of Lincoln and B. M. Palmer of Benicia. Mr. Day has accepted a call to Rohnersville, and enters on the work at once.

Southern California.

Los Angeles Bethlehem.—The Los Angeles Association meets with this church, May 8th and 9th.

Whittier.—This church is for the present supplied by Rev. S. G. Arnett, formerly of St. Paul, Minn., and later pastor at Lorin, Cal.

Los Angeles Olivet.—Fifteen new members were received to this church Sunday, May 6th—eleven on confession and four by letter.

Los Angeles Central Avenue.—The church received four members by letter, May 6th. The Sunday-school still continues to grow. It has more than 200 on its roll.

Buena Park.—The pastor, Rev. D. W. Morgan, resigned his charge Sunday, May 6th. The state of his health for some time past has been such as to hinder the complete fulfillment of his duties as pastor and preacher. He goes East to the State of New Hampshire for rest and recuperation.

Claremont.—This church is bereaved by the sudden death of its pastor, Rev. H. N. Kinney. He literally fell in the harness, for he had arranged an exchange with a brother minister for the Sabbath following his death. He was much beloved and is sincerely mourned by the faculty and students of the college and the residents of the village.

Pasadena Lake Avenue.—Pastor Emerson

is preaching Sunday evenings a series of sermons on the different aspects of the life of Christ. The three which he has delivered are "Christ the Man," "Christ the Friend" and "Christ the Orator." These addresses are drawing large congregations. Members of our Christian Endeavor society have been quite regular in visiting the La Canyada church in the evenings and assisting in the services. Last Sunday nine of the members attended and helped to make a rousing meeting.

Barstow and Daggett.—Rev. C. W. Merrill is now laboring at these stations on the East-bound route of the Santa Fe Pacific Railroad. In the lack of church organization an association was formed at each place, with a simple basis somewhat as follows: "We, the undersigned, voluntarily associate ourselves together for the purpose of sustaining religious services in this place." On this basis they are able to raise money enough to maintain such services without H. M. aid. An out station at the borax mines, about nine miles distant from Daggett, has a week-night service, and assists in the support of the minister.

La Canyada.—Rev. H. G. Smead, the pastor, conducts the morning worship, but owing to his poor health can not attend in the evening. Since last fall Mr. C. H. Parsons, Pasadena Y. M. C. A. Secretary, has led most of the evening meetings, which are similar to the Christian Endeavor prayer-meetings. Usually he has brought several young people to help. About a month ago the Christian Endeavor City Union of Pasadena decided to assist in this needy field and now one of the eight societies composing the Union sends from four to ten members to co-operate with Mr. Parsons in presenting thoughts on the topic, in singing and in prayer. Without this outside help, which is cheerfully given, we would have no evening service, as many of our faithful members have moved away.

Rialto.—Seven years ago the Congregational church in Rialto was organized and a church edifice partially constructed. By reason of drouths and financial depression they were not able to complete it. Still, it has served as a place of worship all these years. They have never had a resident pastor until the past year, which has given them great encouragement, and under this inspiration they have raised and expended \$600 in completion of the long-delayed structure. A comely tower has been erected. Pews take the place of chairs. A coat of paint without, hard oil and kalsomining within and a new carpet have been added. Superintendent John L. Maile preached the dedication sermon, on which occasion the M. E. church of Rialto and the Congregational church of Bloomington united with us. The sermon was an in-

spiration to all, and at its close an additional \$50 was easily raised. Rialto, formerly yoked with Bloomington, now goes alone and has more than doubled the former appropriation for salary; and being one of the finest orange-growing colonies of California, and the groves now in a fine bearing condition, the outlook for growth is very encouraging.

Ventura.—The pastor, Rev. Chas. K. Westfall, has been greatly afflicted in his family. For ten weeks the parsonage has been under quarantine for scarlet fever, there having been four cases. Mrs. Westfall has completely broken down, and is very much out of health. It is thought she can not live in this coast town. The announcement of this fact shocked the congregation, when made from the pulpit last Sabbath morning. Mr. Westfall expects to retire to the mountains of Mariposa county with his family. The church is greatly distressed on account of the unexpected loss of their pastor and his beloved family from their midst. Mr. Westfall expects to remain in the mountains until Mrs. Westfall becomes strong, and will not be free to consider a call to a pastorate in California until then. If, in the fall, it is otherwise with her, they expect to return to Illinois, from whence they came a little over a year ago. The Ventura church is in a prosperous condition, and it is hoped will experience no hardship on account of the vacancy in the pastorate.

Oregon Letter.

By George H. Himes.

The church at Oregon City received eight new members a short time since, and others are expected in the near future. The condition of the church is constantly improving and the outlook is giving the pastor, Rev. E. S. Bollinger, much encouragement.

At the communion services of the First church of this city to-day nine new members were received—three on confession of faith and six by letter. Instead of a sermon by Mr. Ackerman the church had the privilege of listening to an excellent address by Miss Mary F. Denton, the missionary of our Coast churches in Japan. It was full of interest, from beginning to end, and afforded much food for thought. We of the Coast, in view of our relations with Japan, commercially as well as otherwise, should become aroused as never before to the gravity of our relations as Christians with the progressive Japanese. Our vices are more easily and more frequently copied than our virtues; and hence, a great responsibility rests upon us to exhibit in our dealings with that nation, and all other nations as well, to whom we send missionaries, the best type of Christian living. Preaching without consistent practicing becomes a dead letter, and all influence for uplifting the people to whom we go is lost.

Miss Denton expressed heartfelt gratitude to the Mission Band of the First church for its opportune assistance many times. She said that it had come to pass that when the stress came in any direction, at the critical moment the Band was almost invariably heard from, with words of cheer and often something more substantial, scattering the clouds and encouraging all with new hope and determination to press on.

She also referred to the letters from the pastor, and the consciousness of the mission work being prayed for by Christians in the home churches, as sources of strength and inspiration.

Miss Denton makes no pretence to being a speaker, yet her heart is full of enthusiasm concerning her wide field of usefulness; and her simple narration of the daily experiences, coupled with a showing of the results accomplished, seems enough to warm the stoniest heart to a willingness to assist in so noble and so necessary a work. Miss Denton should receive a hearty welcome in every church of the Pilgrim faith upon the Pacific Coast; and to the extent they assist her they will by so much be better able to care for their own local field of labor.

Within less than two years a student at Oberlin who was studying for the ministry gave it up on account of health, and came to Oregon and located in the foothills of the Blue mountains in Eastern Oregon upon a ranch. He supplemented his labors upon the farm by teaching a school gathered from the families of the scattered settlers. A Sunday-school followed, organized in March last, 45 in number of pupils, and supplies were sent by the C. S. S. & P. S. With the application for help in literature came the statement that the school could be easily doubled, but that forty or more children belonged to families in such straitened circumstances—new settlers—that they could not attend either Sunday or day school for want of suitable clothing. This impelled Superintendent Rowley, who is a "lovely beggar" in such emergencies, to appeal to the Congregational churches of Portland. This resulted in 450 pounds of wearing apparel being gathered and forwarded to the place, which is twenty-five miles from the railroad. In addition, a lot of well-selected reading matter was sent for distribution among the needy ones, as they need something for the mind as well as the body. In June Mr. Rowley will visit this field in person and hold a series of meetings, most likely. In many places in this State, in the mountain districts, there is opportunity for doing a good work in this way.

Good reports come from the little church at Argenti, up in the mountains, fully twenty-five miles east of Salem, under the pastoral oversight of Rev. T. H. Henderson of the Sa-

lem Central church. The roads being very difficult to travel it is impossible for Mr. Henderson to visit the field except at long intervals. Notwithstanding this, however, and the loss of a dozen active workers, the conditions are encouraging and the outlook bright. Sunday-school and Endeavor work is regularly kept up, besides a lay service every Sunday morning. Those who attend come from a distance of from half a mile to six miles, over indescribably bad roads, and rejoice in the privilege. An attendance of from fifty to eighty is not uncommon.

Portland, May 6, 1900.

Washington Letter.

I. Learned.

How is this for a little country Sunday-school, where only on infrequent occasions is the gospel proclaimed other than in the usual services of Sunday-school worship. Thus writes one of their principal workers: "Greetings in the name of the Lord. * * * Sunday-school increasing in numbers. Yesterday we had our Easter offering of \$18.10 for famine relief in India. This, with the receipts for some books and mottoes sold for the purpose, brings the amount to \$30. The Lord is opening the hearts of the people."

This school has an enrollment of thirty-one, according to the records of the Superintendent of Missionary Sunday-school work. He says that when he first found these people some years ago the few Christians among them were so hungry for the gospel that, scattered as they were, many came three and four miles, at, seemingly, the most inconvenient hour in the whole day for farmers' families—six o'clock on a Sabbath evening in May.

It was in an old log schoolhouse; there were seats of some kind for possibly twenty people. There was a door and two windows, each about eighteen by thirty inches. There was light enough for the introductory services, during which the speaker noticed the seats were filling up, and later, during the sermon, which was delivered mostly in the very dim twilight, so nearly dark that only an outline of forms could be seen, he felt that there was but little room to spare for an increasing audience, but, much to his surprise, when dismissal came, and all reached the open and lighter atmosphere, it was found that more than fifty, mostly adults, had been wedged like sardines into that twelve-by-sixteen-feet building.

Largely, through that section, homestead claims were abandoned upon "proving up," and only a few families remained here, but for more than ten years that Sunday-school has continued almost without cessation, until now you can find no more devoted Christian people in any community and no neighborhood where a larger percentage are attendants upon

their Sabbath worship in the Sunday-school. There never was any strong expectation than this enterprise would be anything more than a Sunday-school. Beyond growth and improvement in the character of the school, nothing more can be expected in the near future. The offering noticed above was not a sporadic gift of this school, but similar contributions are made frequently for Christ's work at home and abroad. Even with many such results as this there are those who would limit our denominational Sunday-school work to localities where churches shall certainly be the outcome. Are these not "the highways and hedges" to which the Master would send us. Shall we neglect to evangelize these? Plant Sunday-schools everywhere.

The Northwestern Association of Churches and Ministers held its spring meeting on the 3 and 4, with the University church of Seattle, with a well-prepared and profitable program. Rev. E. L. Smith of the Pilgrim church of Seattle was elected Moderator and Rev. W. A. Arnold of Edmonds as Scribe.

The program was in three sections, opening with "Church Organization and Administration." The assignments were to Rev. C. E. Newberry as to where, why, and when churches should be organized. He gave principal emphasis to the thought that only in exceptional cases should organizations be effected without ability to come at once to self-support. Next, Mr. Thomas H. Duncan of Kirkland, a layman, who told us that this was his first address before such a body, gave an excellent address in answering the question "Can a church be sustained and prosper without a pastor?" He believed it could not.

Rev. Frank E. Whitham, the new pastor of the church at Columbia City, spoke on "Successful Examples of Church Federation."

Taking a recess at 4:30 o'clock on the first afternoon the Association visited the State University and its grounds until the supper hour, when a collation was served in the parlors of the church. This was twice repeated.

Dr. Alfred N. Raven preached the Associational sermon, his theme being "Our Three-fold Need Met in Christ," his text being Phil. iv: 19. The session on Thursday morning was opened by two-minute reports from the churches, and these came thick and fast, revealing general hopeful and helpful conditions.

The general theme of the morning was "The Fruitfulness of the Churches," Dr. W. H. G. Temple speaking upon "Cultivation as a Necessity," Mr. V. E. Palmer on the "Character Necessary in Church Members," and "Christian Nurture" was discussed by Rev. Samuel Greene.

The afternoon topic was "The Future of the Educational System of Our Denomination on the Pacific Coast." The discussion was very animated, those upon the program being Rev.

B. S. Winchester of Snohomish, Prof. E. R. Loomis of Puget Sound Academy, Rev. R. B. Hassell of Everett, and President Penrose of Walla Walla and Whitman College. Representatives of the State University were present, and with good feeling on the part of all the subject was earnestly looked at from all sides, resulting later in the Association appointing a committee of three to formulate and conduct some plan for the raising of an endowment for our Academy. Fifty thousand dollars was mentioned as the sum needful, and we have no doubt the committee will give the matter careful consideration.

Rev. W. G. Puddefoot was with us and gave at the closing session one of those humorous addresses for which he is so notorious. He is the man who was born with a D.D. right in the middle of his name, instead of behind or before. You will see and hear him at the Pacific Coast Congress. He spends about a week in each of the three Coast States.

Two weeks ago the Greenlake church dedicated their beautiful church building to the worship of Almighty God. The sermon was by Dr. Temple, other parts by Revs. Wiswell, Nichols, Bailey, E. L. Smith, Raven and Greene.

Rev. H. W. Mercer has resigned the pastorate of the church at Long Beach, Pacific county.

Rev. Rosine M. Edwards is doing excellent work at Toft. The services at Easter were attended by an overflowing house and the church and Sunday-school are now preparing for Children's Day.

Rev. Alonzo Rogers, after a pleasant Sabbath service at Olympia and before leaving the city, was, on the 23d of April, stricken again with paralysis. He was removed to Whatcom, but now lies dangerously ill. We bespeak for him and his family the sympathy and prayer of all our readers. On Thursday night, May 3d, Rev. Loren W. Brintnall, for over fifty years a Congregational minister, passed away in this city. He had been in this State, pastor of the churches at Steilacoom, Ahtanum, and recently those of Roy and Yelm. He had continued steadfastly in his work of preaching the gospel until within a few months of his death. His age was seventy-two years, and he leaves a widow, one son—Prof. B. W. Brintnall of this city—and other children in Iowa. He was a bold, earnest and able minister. Sometimes he seemed harsh and hard in his assertions of truth, but behind this outward manner he was as kind and loving as a child. The funeral services will be held in Plymouth church on Sunday, May 6th, when brief addresses will be given by Revs. Temple, Bailey, Greene and possibly others. Seattle, May 5th.

Beauty is the flowering of virtue.

PROGRAM PACIFIC COAST CONGRESS.

MAY 24-29, 1900.

First Church, San Francisco.
(Corner Post and Mason.)

THURSDAY, MAY 24

9:30 a. m.—Opening and organization.

10:30 a. m.—Pacific Coast Problems: North, W. H. G. Temple, Seattle, Wash.; South, S. A. Norton, San Diego, Cal.; Interior, C. T. Brown, Salt Lake City, Utah; Central, F. B. Cherington, San Francisco.

2:00 p. m.—Pacific Coast Home Missionary Field, C. F. Clapp, Forest Grove, Oregon. Future Relation of West and East: (a) As viewed from the West, E. D. Hale, Niles, Cal.; (b) As viewed from the East, Secretary G. M. Boynton, Boston. Church Expansion and Elimination, to be supplied. Evangelization of Foreign Races resident here—Chinese, Japanese, Italians, etc., Mrs. E. S. Williams, Saratoga, Cal.

7:45 p. m.—The Pacific Coast Churches and the Orient: A. W. Ackerman, Portland, Or.; R. F. Coyle, Oakland, Cal.

FRIDAY, MAY 25TH.

9:00 a. m.—The Bible We Use, R. C. Brooks, Oakland, Cal.

10:30.—The Christ We Preach, W. C. Kantner, Salem, Or.

2:00 p. m.—Education: (a) To be selected, Pres. Thos. McClelland; (b) The Higher Education of the Pacific Coast, President Jordan, Stanford University.

7:45 p. m.—Education: (a) To be selected, Pres. J. H. George, Montreal; (b) The Qualifications of the Teacher, Pres. Wheeler, University of California.

SATURDAY, MAY 26TH.

9:00 a. m.—(1) The Work of the Church in Winning Souls to Christ, W. G. Puddefoot, Boston. (2) Present and Future Methods of Evangelism, J. L. Maile, Los Angeles. (3) Sources of Power, C. S. Nash, Oakland, Cal.

Recreation.

SUNDAY, MAY 27TH.

11:00 a. m.—Congress Sermons: First Church, San Francisco, Principal George, Montreal; First church, Oakland, Rev. W. H. G. Temple, Seattle; First Church, Alameda, Rev. E. S. Forbes, Santa Barbara; First



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church, Berkeley, Rev. W. C. Kantner, Salem, Or.

7:45 p. m.—Congress Addresses in all Congregational churches: San Francisco, Oakland, Alameda and Berkeley. Subject, "The Gospel of the Kingdom." Two speakers at each church; to be selected.

First Church, Oakland.

(Corner Twelfth and Clay.)

MONDAY, MAY 28TH.

9:00 a. m.—Relation of the Church to the Young. (1) The Sunday-School: (a) Improved Lesson System, J. H. Goodell, Petaluma, Cal; (b) Improved Classification, F. I. Wheat, San Francisco; (c) Improved Teaching, M. D. Dunning, Forest Grove, Or. (2) Young People's Organizations, L. M. Walters, Fresno, Cal. (3) Nurture Classes.

2:00 p. m.—Social Side of the Kingdom: Home Life, J. T. Nichols, Fremont, Wash.; Social Life, L. D. Rathbone, Santa Rosa, Cal.; Sabbath, P. S. Knight, Salem, Or.; Saloon, E. D. Weage, Tulare, Cal.

7:45 p. m.—Relation of the Church to Social Movements of the Day, F. S. Forbes, Santa Barbara, Cal; C. P. Dorland, Los Angeles, Cal.

TUESDAY, MAY 29TH.

9:10 a. m.—Forms of Church Life for the Coming Century: (a) Moral Leadership of the Church, J. F. Davies, San Bernardino, Cal.; (b) Its Benevolent Activities, Philip Coombe, San Francisco; (c) Special Work for Men, E. L. Smith, Seattle.

2:00 p. m.—Cultivation of Fellowship: (a) Among Ourselves, to be supplied; (b) With Other Christians, Alfred Bayley, San Francisco; (c) Interdenominational, R. Whitaker, Oakland, Cal.

This program is practically complete, only two subjects and three

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speakers yet to be heard from. It will be, probably, the most important meeting ever held by Congregationalists on the Pacific Coast.

Dr. Garrett brought down the house at the recent Baptist convention at Buffalo with this story: "An old woman in the mountains of Tennessee was sick, and the doctor prescribed powders in the form of capsules. The patient swallowed the medicine with some suspicion, for she had heard a good deal about the terrible dynamite cartridges. After a while her daughter asked her how she felt. 'Mighty po'ly!' 'Don't you want

some-thin' to eat?' 'No.' But she sat up in her rocking-chair; and then her daughter filled her pipe with 'baccy,' and brought it, with a live coal from the hearth. There came a scream from the old woman. 'Take it away, chile! Don't come near me with that fire while I've got those ca'tridges in me!'

Precise Boarding Mistress: "Mr. Blunt, shall I tender you some more of the chicken?" Mr. Blunt: "No, thank you! But, if you can tender this piece you have already served me, I shall be greatly obliged to you."

Silk and Laces.

BY ELLEN J. CANNADY.

Silk scarfs, sashes, ribbons, veils, in fact any article that is delicate to be washed with soap and water, can be cleaned with gasoline. Put the white or light colored articles in first and rub lightly until they are clean. Put more gasoline in another vessel and rinse well, then hang them out until the disagreeable odor has disappeared. Smooth each article out on the ironing board, cover with a damp cloth, and iron. The iron should not be very hot, as it will make the silk stiff like paper. If you will wash the gasoline aside several hours, the dirt will settle to the bottom, and the gasoline can be poured off and used again.

Black lace that has become limp and faded will look much fresher if dipped in strong coffee, in which a few grains of gum arabic have been dissolved. Then press it smoothly upon a clean pane of glass or marble slab, pulling out each point, and being careful to keep it straight. Let it remain undisturbed; when it is removed it will need ironing, and will have a fresh, new look that lace which has been ironed always lacks. White lace that has been washed and starched, may be dried in the same way.

White silk lace may be cleaned

by spreading it out on white paper, and covering it to the depth of a quarter of an inch with calcined magnesia. Place another paper over it, with a weight on the top to keep it in place, and allow it to remain three days. Then shake off the powder, and you will find the lace clean and white.

White cotton laces should never be subjected to rough treatment; they can be laundered by the following method, and retain their beauty as long as they last. Always darn any break before the lace is washed. Use warm soft water, and dissolve enough ivory soap in it to make a good suds. Wash each piece in it until it is clean, rinse through two waters, dip in thin starch, and put them on a marble slab to dry in the manner described for black lace.

A good starch is made by dissolving a tablespoonful of lump starch in a little cold water; stir until smooth, then pour three pints of boiling water over it, and cook until clear, stirring to keep it free from lumps. Of course a smaller quantity may be prepared, using starch and water in the same proportion.—[N. Y. Observer.

Some Things That Might Have Been Said Differently.—A Lady to her Maid: "Wash up your crumbs before you sweep your dishes." In the opening of a religious service: "Make a joyful joise." Announcement by a minister: "I hold in my letter a hand which I will now read." Notice of a lecturer: "Prof. — will give a lecture on 'Dickens and Thackens.'"

An economical Irishman once went into a hardware store to buy a stove. The clerk showed him some, but the Irishman was not satisfied with any of them. Then, coming to a high-priced stove, the clerk said, "Now, sir, there is a stove that will save one-half of your coal." The Irishman promptly said, "I'll take two."

Mr. Pinkie (10 p. m.): "My dear, the doctor says a brisk walk before going to bed will insure sleep to insomnia sufferers like myself." Mrs. Pinkie: "Well, dear, I will clear the room so you can walk. Please carry the baby with you."

"I Thought I Would Never Be Well Again."

One of the saddest things that can happen to a woman is to fall into such a depth of despondency through unnatural weakness and disease as to imagine that she can never recover. "For two years," says Mrs. W. G. Day, of Trussville, Jefferson Co., Ala. "I had suffered with weakness, headache, pain in my back and side, which would become so sore that I could hardly bear the weight of my hand on it. I had cold hands and feet and many other bad symptoms too numerous to mention. Home physicians' treatment did me no good. I had become very despondent and thought I would never be well again."

"But with a faint heart I wrote to Dr. R. V. Pierce, of Buffalo, N. Y., and described my symptoms as best I could. He promptly answered by letter, and sent me a treatise on 'Woman and Her Diseases'; he also outlined a

treatment for me which I followed to the best of my ability, and after taking six bottles of the 'Favorite Prescription' I can truthfully say that I felt like a new woman. In a few months afterwards, when I was suffering with the many troubles due to pregnancy, I procured 'Favorite Prescription' again and took it through that time. I soon became very stout and felt well. I was in labor only a short time and got along well; better than I ever did before. My baby is a fine boy, now two months old, and has never been sick any. I cannot find words sufficient to express my praise of Dr. Pierce's medicine. I never miss an opportunity to recommend it. I hope all suffering ladies will consult him, for they will be benefited by taking his medicine." Letters to Dr. Pierce are treated in the most sacred confidence, and never published without permission, and the most careful, professional advice is given by return mail free of charge.

Women would understand their own mental and physical natures better; they would make better wives and mothers; they would be every way healthier, happier, and more capable, by reading and studying Dr. Pierce's great thousand-page illustrated book, *The People's Common Sense Medical Adviser*. It is a veritable, complete family medical library in one magnificent volume. More than half a million copies have been sold at \$1.50 each, but a free copy, paper-bound, will be sent to any woman on receipt of 21 one-cent stamps, to pay the cost of mailing only; or if a heavier, handsome cloth-bound book is preferred, send 31 stamps.

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Notice of Intention to Change Principal Place of Business.

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RED "M" SOAP & POLISH CO.,

A corporation created under the laws of the State of California, which said written consent has been obtained and filed in the office of said corporation, it is the intention of said corporation to remove and change its principal place of business from the City of San Francisco, State of California, to the City of Oakland, County of Alameda, State of California, said removal or change to take effect immediately after the expiration of three (3) weeks from the first publication of this notice.

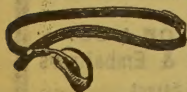
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